

90 Years
the Instructor
M a r c h 1 9 5 6



the Instructor

MARCH, 1956
Volume 91, Number 3



OUR COVER

THIS month we present a mural painting by Lone Wolf, a Blackfoot Indian artist.

The picture hangs in the beautiful new chapel of the Eagar Ward and Eagar 2nd Ward, St. Johns Stake, in eastern Arizona.

When money was being raised for the new building, the committee had a very difficult task—to do all building-fund committees! The members called upon everyone who might, by any remote possibility, make a contribution. They called at Lone Wolf's home. The artist was not a member of the Church, but his wife's name appeared on the records. The visitors were greeted cordially enough, but with a firm refusal.

A few days later Lone Wolf came to the committee. He said that he and his wife wanted to make a contribution. They could give no money, but he would paint a picture for the new meetinghouse.

After several weeks the artist delivered the finished work—a picture of Jacob Hamblin among the Indians. The story of this "Apostle to the Indians" is a choice legend among many Navahos, Hopis and others of Arizona. The bright colors of the picture are those of the great deserts of the Southwest.

The incident of the Jacob Hamblin picture reminds us of the words of Peter to the lame man: "Silver and gold have I none; but such as I have I give thee!" (Acts 3:6.)

—K. S. B.

(For a note about the artist, see page 78.)

The *Instructor* is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

CONTENTS

Temple Ordinances Contribute to Man's Eternal Salvation— President David O. McKay	65
They Step in Your Footsteps—General Superintendent George R. Hill	67
Put Power in Your Teaching—Elder Harold B. Lee	68
More Voices from the Dust—Hugh Nibley	71
A Sacred Witness to All Men—Jack Sears	73
He Lives on in Their Hearts—William R. Palmer	75
"We Believe" Applied—President David O. McKay	76
Notes from the Field (Put Your Genealogical Classes on Display)— Conducted by Wallace G. Bennett: Genealogical Program and Display; Traveling Clinic	79
Colored Picture Article ("... And All the City Was Moved") Ramona W. Cannon	80
"Peter's Denial"	Center Spread
"Christ's Entry into Jerusalem"	Center Spread
Flannelboard Story ("... For of Such Is the Kingdom. . .")—Marie F. Felt	81
Memorization for May Lessons ("... He Prepareth a Way. . .")	82
Lesson Enrichment Suggestions (Develop Positive Attitudes)— Minnie E. Anderson	84
Suggested Lesson for Stake Conference Sunday—Second Quarter (What about Lazarus?)—Royden G. Derrick	85
Suggested Mother's Day Program ("Behold Thy Mother!")	86
Departments:	
Superintendents (When Do You Hold Your Faculty Meeting?)— Lynn S. Richards	88
Hymn for the Month of May ("Lead Me into Life Eternal")— Alexander Schreiner	89
Ward Faculty Lesson for May (Tell Them a Story)—Hazel W. Lewis	90
Library and Visual Aids (3-D Maps for Better Understanding)— Kenneth S. Bennion	92
Junior Sunday School:	
The Promise of Easter—Eva May Green	93
Sacrament Gem for May	94
Song for the Month of May—Florence S. Allen	94
Question from the Field—Eva May Green	94
Enrichment Material	95
Jesus Went about Doing Good—Kenneth S. Bennion	96
Map Showing the Location of Some of His Miracles	Inside Back Cover
"To Be, Rather than To Seem"—Wendell J. Ashton	Back Cover
Art Work by: Charles Nickerson, Dick Carter, Dorothy Handley and Charles Jacobsen.	

INSTRUCTOR STAFF

Editor:
President David O. McKay
Associate Editors:
General Superintendent George R. Hill
Wendell J. Ashton
Managing Editor:
Richard E. Folland
Assistant Editor:
Boyd O. Hatch
Editorial Assistants:
Virgil B. Smith
Jack M. Reed
Instructor Secretary:
Bonnie E. Oliver
Circulation Managers:
Doyle R. Anderson
Instructor Committee:
Wendell J. Ashton, Chairman,
Kenneth S. Bennion, Alexander Schreiner,
Richard E. Folland, Wallace G. Bennett,
Bernard S. Wicks, Paul B. Tanner, Marie F. Felt,
Hazel W. Lewis, Minnie E. Anderson
Consultant:
A. William Lund

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City 16, Utah.

Published the first of every month at Salt Lake City, Utah. Subscription price, \$2.50 a year, in advance, single copy, 25 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1956, by the Deseret Sunday School Union Board. All Rights Reserved. The *Instructor* is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return. Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Deseret Sunday School Union

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; GEORGE R. HILL, General Superintendent;
WALLACE F. BENNETT, General Treasurer; LYNN S. RICHARDS, Second Assistant General Superintendent;
ADAM S. BENNION and HUGH B. BROWN, Advisers to the General Board
For a list of members of the Deseret Sunday School General Board, turn to page 74.



Temple Ordinances

Contribute to

Man's Eternal Salvation

PRESIDENT DAVID O. McKAY'S PAGE

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah,

while the ark was preparing, wherein few, that is, eight souls were saved by water.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."
—1 Peter 3:18-22.

IN this quotation are enunciated three fundamental and eternal principles of the Gospel made applicable to those who died without having heard the Gospel only through work now being done in temples of the Most High. The first of these is:

1. The Immortality of the Soul.

Jesus lived between 32 and 33 years as a mortal being on earth. During that time He met Peter, James, John, and others whom He ordained apostles, and many men and women with whom He walked and talked in mortality.

The silencing of His mortal heartbeats upon the cross did not end His life. "... Being put to death in the flesh," writes Peter, "but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime [or which before time] were disobedient, when once the longsuffering of God waited in the days of Noah. . ." (1 Peter 3:18-20.)

Since Christ met spirits of men who had lived in the days of Noah, then those spirits had moved and had their being in the spirit world for hundreds of years. As personalities they possessed intelligence, for Christ "preached" to them. Preached to them what? There is but one inference: viz., the eternal plan of salvation. Note particularly that the place which they inhabited is called by Peter a "prison," not the kingdom of God.

Christ's activity among these spirits during the time that His physical body lay in the tomb is evidence of man's immortality. The fact that human beings who had lived hundreds of years before Christ took upon Himself mortality were at the time of His death living

personalities and were visited as intelligent entities gives assurance of the continuation of personality after death.

2. Plan for Spiritual Attainment.

The second principle enunciated by our text has at least the implication that there is but *one plan for spiritual attainment*.

The persistence of personality after physical death was known by those whom Christ visited. We are justified in assuming that the memory of their mortal lives was then fully incorporated in the memory of their pre-existent state; and that the vista of eternity lay before them. The realization was theirs also that the eternal plan of redemption from mortal death made necessary repenting from weaknesses and evils of mortality, and they would learn that those who had revealed in the works "of the flesh" could not inherit the kingdom of God except by compliance with eternal principles and ordinances. They would realize, also, that noble character, the perfection of the spirit, can be attained only by the application of spiritual values enumerated by Paul as love, patience, gentleness, goodness, faith, meekness, temperance, etc.

3. Baptism Is Essential.

A third eternal principle set forth is that *baptism is essential to salvation* "the like figure whereunto even baptism doth also now save us. . ."

It is a symbol of death for old weaknesses, indulgences; indeed, the burying of the physical man with all the animal instincts and desires, and the coming

forth in newness of life to dwell in the Spirit and to develop the spiritual attributes.

We know that immersion was the form in the early days of the prophets from the beginning since the Gospel was preached to Adam, not sprinkling, not pouring — destroying the symbolism entirely but burying. And if every man and woman who participates in that burial were sincere, those evil tendencies would lie buried, unresurrected, because we come forth in a newness of life to live in the spiritual realm.

Baptism is the entrance into the kingdom of God; it is the door through which we pass from the physical plane into the spiritual plane.

Baptism is compliance with a command of God. "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5.)

I remind you of the great event in the days of the Apostles, when on the day of Pentecost the three thousand people were pricked in their hearts by the preaching of the true and only Gospel, and cried, "Men and brethren, what shall we do?" And the answer, in keeping with the Gospel throughout the ages, came to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.) No more beautiful principle or ordinance was ever enunciated; it is full of true philosophy and sound Gospel doctrine.

Temples Erected for Salvation

Our temples erected for the salvation and exaltation of the human family contribute to the carrying out of the eternal plan of salvation. The same laws of eternal progress are applicable to all of our Father's children whether living in a mortal or a spiritual existence. Such a universal requirement reflects divine justice. For God to require His children in this mortal state to comply with certain spiritual laws to enter His kingdom and not to make the same requirement of His children living in the spiritual realm makes His Gospel merely a plan of partiality, and such it is not, for "God is no respecter of persons."

Only by compliance with the principles of the Gospel can peace and universal brotherhood be attained, and the soul of man progress through eternity.

Such a divine plan is needed in this distracted world today.

Referring to the necessity of moral integrity, sincerity, and honesty of purpose, "international relations, the signing of treaties, understandings, conventions, international policies," etc., the author of *Human Destiny* (Lecomte du Nouy) writes as follows:

"We should know by this time that their effectiveness depends entirely on the moral character of the men who have draughted them or participated in them. We know that paper destined to settle for 10, 20, or 30 years the relations between countries and fate of their peoples, and signed in great pomp, often only engage the momentary responsibility of the signers and are sometimes nothing but short-lived 'scraps of paper.'"

"As long as there is no collective conscience, rendering the nations, that is, the citizens, not the governments, jointly liable for the engagements taken by their

representatives, treaties will constitute a tragic comedy; and it is surprising that anyone can still be their dupe.

"The problem of peace is far too grave and complex to be solved by such superficial methods. It will only be settled by systematic action on the minds of children and by imposing rigid moral structures which, in the absence of real conscience, slower to erect, will render certain acts odious. Were the sense of human dignity spread universally, it would suffice to guarantee the respect of the given word, of the signed engagement, and consequently would confer a real value to all acts and treaties. Peace would be assured without effort, since every citizen would feel morally responsible for the fulfilment of the terms agreed upon.

"Children are trained to behave decently in public, but nobody dreams of making them repeat daily, as a prayer, 'Every promise is sacred. No one is obliged to give a pledge, but he who breaks his given word is dishonored. He commits an unpardonable crime against his dignity; he betrays himself; he covers himself with shame; he excludes himself from society.'"

"Let every man remember that the destiny of mankind is incomparable, and that it depends greatly on his will to collaborate in the transcendent task. Let every man remember that the Law is, and always has been, to struggle, and that the fight has lost nothing of its violence by being transposed from the material on to the spiritual plane. Let him remember that his own dignity, his nobility as a human being, must emerge from his efforts to liberate himself from his bondage and to obey his deepest aspirations. And let him, above all, never forget that the divine spark is in him, in him alone, and that he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him, and for Him."

Man Looking for Something Better

Thank the Lord that there are hundreds of men who now realize that the human family has been struggling in darkness, notwithstanding what the churches have been doing, and now those hundreds of thousands are looking for something better.

The restored Church of Jesus Christ is the plan given by our Heavenly Father whereby every human being who can think for himself or herself may work with God for the happiness and salvation of his or her soul. Reason and justice would demand universal application of eternal principles and ordinances to persons living in mortality, and to those living in the spirit world.

Only thus may God's work and glory be consummated through the immortality and eternal life of man.

The eternal plan of salvation is given by direct revelation by the Father, and His Son to the Prophet Joseph Smith, and the divine authority to officiate in the principles and ordinances rests upon the men who now guide the destiny of the revealed Church.

O how glorious is the Gospel! How great our responsibility to let the world glimpse its magnificence, its comprehensiveness, its divinity! I pray with all my soul that our temples will radiate further interest and a desire to know God's will in the hearts of thousands and tens of thousands of noble people who want to know the truth. God help us all to increase our ability to spread this truth and to help mankind to know it.



They Step in

Your Footsteps

By General Superintendent George R. Hill

SOME years ago a young college teacher who happened to comb his hair pompadour moved into a ward closer to his school. He was shortly called to be scoutmaster for the boys of that ward. He hadn't the remotest idea what that job entailed, but he worked at it with a will. He finally got his troop, some 30 or more boys, all registered and working on the advancement program. The weeks rolled along. Came February 8, the birthday of the Boy Scouts of America. This year it came on a Sunday. The troop was asked to prepare and give the Sunday evening program. As the boys took their places in the choir seats, the scoutmaster and audience got a sight that was very humbling to the scoutmaster. Nearly every one of those hero-emulating boys had his hair combed pompadour, a sobering thought for the parents to ponder over.

"A father and his tiny son

Crossed a muddy street one stormy day,
'See Papa!' cried the little one,

"I stepped in your steps all the way!"
Ah, random, childish hands, that deal

Quick thrusts no coat of proof could stay!
It touched him with the touch of steel —

"I stepped in your steps all the way!"
If this man shirks his manhood's due

And heeds what lying voices say,
It is not one who falls, but two,

"I stepped in your steps all the way!"

But they who thrust off greed and fear,
Who love and watch, who toil and pray,
How their hearts carol when they hear,

"I stepped in your steps all the way!"

—Anonymous.

Some years ago the *Western Christian Advocate* published this story:

"A young man who had lost his father at so early an age that he had no memory of him called upon his father's closest friend one day and asked what sort of a man his father was. The counter question was the reply: 'Suppose you could have chosen your father — I mean by that, could have determined the sort of a man he would be — what would your choice have been?'"

"The young man recalled certain words he had read which seemed to impress his thought. These he repeated: "A child of the light and truth; a true, tenderhearted brother of the race; a worshiper all his life, with God in his heart; a splendid symmetry; a balance of the qualities that make a man and a Christian." Had it been in my power, that is the sort of man I would have chosen to be my father."

"Good enough," said the older man, "And now as your father's friend, I am going to venture to ask you another question. Is that the sort of man you have chosen to be the father of your own children?"

"After a moment's silence the young man made answer:

"Isn't it singular that with all my thinking about life and its responsibilities — and I have done a good deal of it—that I had never thought of that important matter in just that fashion before? Doctor, you are right. Though I could not choose my own

father, it is up to me to say what sort of father my children shall have. And I give you my word here tonight that by God's grace he shall be a man that no child of mine can ever be ashamed of."

No excuse is offered for reminding you of this well-known poem. New educational devices and fashions should not blind us to the essential truth herein expressed.

"Mark Hopkins sat on one end of a log,
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.

I don't care what Mark Hopkins taught —
If his Latin was small or his Greek was
naught —

For the farmer boy he thought, thought he,
All through lecture time and quiz,
'The kind of man I mean to be
Is the kind of a man Mark Hopkins is.'

"Theology, languages, medicine, law
Are peacock feathers to deck a daw
If the boys who come from their splendid
schools

Are well-trained sharpers or flippant
fools.

You may boast of your age and your iced
walls,

Your great endowments, your marble
halls,

And all your modern features —
Your vast curriculum's scope and reach,
The multifarious things you teach —

But what about your teachers?
Are they men who can stand in a father's
place,

Who are paid, best paid, by the ardent
face,

When boyhood gives, as boyhood can,
Its love and faith to a fine true man?"

"No printed word nor spoken plea
Can teach young hearts what men
should be.

Not all the books on all the shelves
But what the teachers are themselves.
For Education is Making Men;

So is it now, so was it when
Mark Hopkins sat on one end of a log
And James Garfield sat on the other."

—Arthur Guiterman.

And again:

"I dreamed I stood in a studio
And watched two sculptors there.

The clay they used was a young child's
mind,

And they fashioned it with care.
One was a teacher; the tools he used
Were books, music and art;

One, a parent, who worked with a guiding
Hand, and a gentle, loving heart.

Day after day the teacher toiled,
With touch that was deft and sure.

While the parent labored by his side
And polished and smoothed it o'er.

And when at last their task was done,
They were proud of what they had
wrought,

For the things they had moulded into the
child

Could neither be sold nor bought
And each agreed that he would have failed
If he had worked alone

For behind the teacher stood the school,
And behind the parent, the home."

—Cleo Victoria Swaratt.

The object of all our Church work is to aid each individual to capture that certainty of the application of the Gospel teachings to the problems of his or her life. To gain that certainty is to obtain a testimony of the divinity of the work.

Put POWER in

By Elder Harold B. Lee

GEORGE Fisher who was one time educational director of the Boy Scouts of America said at a Mutual Improvement Association conference years ago: "If the boys and girls of today weren't three times as good as the boys and girls were yesterday, they wouldn't be half as good as they are." I know that sounds a bit confusing but think it through.

He closed with this thought: "What the men and women of tomorrow depends on what we teach youth today."

The Apostle Paul wrote: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (II Corinthians 3:5, 6.) Now as I read those words of Paul, I remembered what the Lord said to us in this day about the teacher. "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (Doctrine and Covenants 42:14.)

The Problems of Youth Today

Recently I read from one of the former lesson courses used by the Sunday School in which a discussion was written about the age in which we now live and the responsibility that we have in understanding the problems of youth today. The following is one section of that lesson course: "Youth faces today no open opposition but the subtle influences of a non-Christian age. The Mormon youth faces the sophisticated frontier. Will he pass the test? If the youth of the Church is convinced that Mormonism has a solution for the problems inherent in twentieth-century life, it will cling to the iron rod. On the other hand, if religion is to be regarded as a ceremony or ritual to be reserved for the Sabbath day, there will be a natural inclination to discard it as non-essential."

This seems to me to be a wise summation of at least some of the problems with which youth is faced today. The object of all our Church work, therefore, is to aid each individual to capture that certainty of the application of the Gospel teachings to the problems of his or her life. To gain that certainty is to obtain a testimony of the divinity of the work. Suppose we were to say to young people today who doubt the value of Church in their lives that if they will adhere to the teachings of the Gospel, their health will be conserved; they will maintain a better mental balance if they understand the teachings of the Gospel; they will know better how to select a vocation properly; they will have some instruction on how to select their mate in marriage; they will know how to refresh themselves in leisure time; they will have more knowledge

on how to face war or crime or poverty, how to regard government, how to meet sickness and death.

Sometime ago, I attended a fast meeting in my ward, and a young university student arose to bear his testimony. He said someone told him, "You mustn't enroll in that class [at the university] because if you do you'll lose your faith." Then his friend had pointed out two or three returned missionaries who had lost their faith and were now critical of the Church. They were disobeying the covenants they had taken in the temple. And again his friend admonished, "Don't take that class because you'll lose your faith."

This boy determined he was going to take the very class at the university against which he had been warned. "But," he said, "I was determined that I wasn't going to lose my faith. That class wouldn't destroy my faith. I kept active in the Church. I kept reading and studying my lessons and attending my priesthood classes. This is what I found out about that class: It did cause doubts, and if those doubts were to be aggravated by a lack of spiritual activity, I can easily understand how one could lose his faith in this age of sophistication."

I think that young man summed it up pretty well. He had been successful in resisting these teachings which otherwise would have put doubts into his mind because he had continued a course of activity and study of the Gospel of Jesus Christ.

Primary Interest Is in Members' Welfare

The Church is primarily interested in the welfare of its members and secondarily in its self-perpetuation. I come to that conclusion as I remember the words of the Master when he said the Sabbath was made for man and not man for the Sabbath. The strength of this Church is not in its numbers, the strength of this Church is not in the grandeur of its buildings; something far more fundamental is the strength of the Church.

Several years ago, Roger Babson, the great statistician and economist, visited Salt Lake City. He came here attracted, I think, by some of the publicized accomplishments of the welfare program. After he had spent some days here, talking and visiting with a number of us, he said: "This Church is the only Church that I know anything about that could do a thing like this because of three things: First, you have a strong central authority vested in this thing you call priesthood that runs from the presidency of your Church right down to the last man and boy in the Church; second, you have a great organization, one of the greatest that I know anything about; and third, your people have the will to sacrifice."

Your Teaching*

of the Council of the Twelve

As kind as Mr. Babson's words were intended to be, he had missed the point. The great strength that makes for obedience to counsel and authority, that makes a great organization work when dedicated to a purpose, that gives the members the impetus to want to make sacrifice doesn't lie in its numbers or it doesn't lie in its organization. The strength of this Church lies in the individual testimony that burns in the hearts of the members of this Church. Now the strength of a personal testimony to the individual is of surpassing value and will abide with all who keep the commandments of the Lord. But that testimony will grow dim if not nourished by proper conduct of life and activity in our Heavenly Father's work.

As I thought about the problems of youth and the work of the Church, I tried to find an answer to the question: How can we win souls who have begun to slip away — to lay the foundations so they won't slip away from us? I should like to list several suggestions with some illustrations as to how we might hold the membership of the Church. The first I have listed is: Follow through until the next transition is made in Church advancement. I believe President McKay and President Richards who have been so close to the missionary program of the Church would tell you that one of the greatest anxieties that the missionary committee has today is the loss we sustain when newly converted members of the Church are inducted into the regular Church organization, into branches or wards.

One Wonderful Example

Here is how one wonderful teacher followed through: My oldest grandson was baptized recently. His Primary teacher, a quiet, self-effacing, retiring person, had "corralled" a group of lively boys and had succeeded in bringing them along with the class throughout the year. That "something" she had as a real teacher is revealed in a letter that this boy, this grandson of mine, received on his eighth birthday:

"Dear David:

"This little note is from your Primary teacher, and it's coming to tell you how thrilled I am that you are eight years old now. Being eight is very important in your life because now you can be baptized and confirmed and actually become a baptized member of the Church of Jesus Christ of Latter-day Saints.

"As the years go by, David, you will realize what a wonderful opportunity this is; and I am sure you will always remember your baptism day as one of the most important days of your life.

"I pray, David, that you will find your road through life very straight and easy to follow. Always stay the fine, clean boy you are today. You've been a perfect



ELDER HAROLD B. LEE

"If we would teach, we must seek for guidance of the Holy Spirit and then follow its promptings."

gentleman in my class always, and I shall always treasure the memory of our year in Primary together."

*"Lots of love,
Sister Ada Dillingham."*

And then she added a postscript: *"Our next stake baptismal day is Thursday, September 22, 1955, at 4:15. I'll see you there. See your bishop for your recommend."*

I went to this baptismal service, and here was this teacher. After my grandson had been baptized, she gave him, in a box, a little individual cake with a candle. It was a red-letter day, and she was doing all she could to make it seem so to her class members.

Admonition and Encouragement

The second thing I would suggest is constant, patient, and persistent admonition and encouragement. One of the bishops here in the city sent me a copy of a letter he had received from a boy in Korea. This boy, according to his own testimony, had had some difficulties. His chaplain wrote me saying that this boy had borne his testimony to his buddies out there in Korea. In his testimony he had told them that his bishop had stayed with him, worked with him, and tried to urge him to be active in the Church. Finally he wrote his bishop this little note:

"I have received three of your letters, but I have not found time to answer them until now. Actually I felt a little resentment towards them. Especially did I resent the one I received while I was in the 12th Battalion. As I remember, it was a form letter, admonishing the recipient to live the Word of Wisdom in regards to drinking. It ran much along the same lines as the one I received tonight. While in the 12th I had taken up drinking, socially, again. And I didn't like the idea of receiving such a letter.

"I came over here and was assigned to the 12th Battalion. While here I indulged freely. I had my own set of rules. I saw to it that I never drank excessively, but I drank.

*Excerpts from an address at a recent Sunday School conference.

"Toward the end of my stay, I was fortunate to attend an LDS conference where a General Authority and the mission president spoke. I was very moved with their words. I decided then and there that I would live my religion until I had read the Book of Mormon and that I would decide then one way or the other.

Another Letter Received

"It was shortly after this that I was transferred. Right after that I received another of your letters. This one dealt with keeping oneself pure while away from home. I didn't resent the letter, but I considered it as unworthy of my attention as such a thought had never entered my mind. I felt you were meddling in my personal life and implying that I would be untrue to my wife and child if I would drink.

"Since that time, bishop, I've begun reading the Book of Mormon. I've now read to the 50th chapter of *Alma*. I always thought it would be a chore to read the good book, but I'm really enjoying it now. I think that my whole concept has changed. I don't know how to explain what I mean, but take your letters, for instance. I enjoyed the one tonight for the first time, rather than resenting it. I thought of it more as a gentle hint for me to do the right thing."

After the tithing settlement last year, this same bishop wrote me a note and said that before he closed his books for the year he received a letter from this boy enclosing a postal money order for more than \$400.00 tithing as evidence of the change that had come into his life.

Constant and patient and persistent admonition and encouragement will win in the end!

Receive Guidance as To What To Say

A third suggestion would be to have discernment to receive guidance as to what to say and when to say it. No teacher who goes out seeking for the lost ones should go out until he has prayed about it. That individual who goes out seeking for the lost sheep has the right to receive inspiration. If we would teach, we must seek for the guidance of the Holy Spirit and then follow its promptings.

I wish we could all understand that the first thing we must do is try to give a spark of something that will help to bring one into full possession of the blessings of the Gospel of Jesus Christ. We must see beyond the classroom. We have to see more than what goes on under our eyes in the classroom if we're going to get anywhere with our children.

A young teacher learned this lesson. Frieda had just come over from the "Old Country" as a convert. Her clothes were different from those in America. She was timid and felt unwanted, but Frieda's teacher stepped onto the same streetcar one evening and spoke to her. What a little thing to remember over the years! But now a woman, she recalls that of this teacher and what it meant to a little, lonely heart at a time when she needed a friend. Oh, what it means to a child when a teacher remembers.

President McKay is one of the greatest teachers — and I use that word *great* without any hesitancy. I

wish every teacher could realize what power he may wield upon all with whom he comes in contact even as President McKay makes an impression upon all who come into his presence. Some years ago, a feature writer came here to write a magazine story for a national publication. President McKay was kind enough to give him a little time. After two or three hours, President McKay called and asked if I'd take this man to Welfare Square.

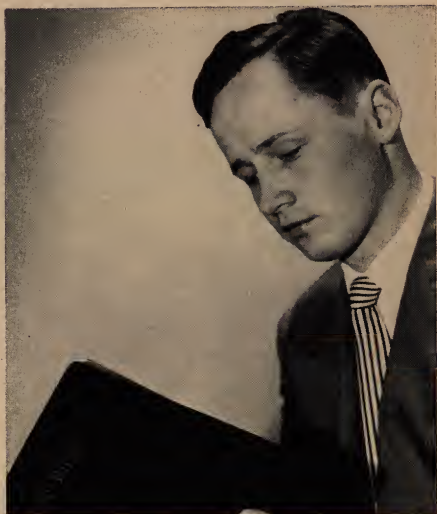
On the way there, this man said to me, "I've had today the most unusual experience in all of my life."

He said, "My editors assigned me to write a story, and of course it's always written around some personality. They flew me up from South America here. I'll fly back East and go to Europe and Asia. And always I'm meeting personalities — the great personalities of every country. But this morning I have met a man who has made a greater impression upon me than any other man I have ever met."

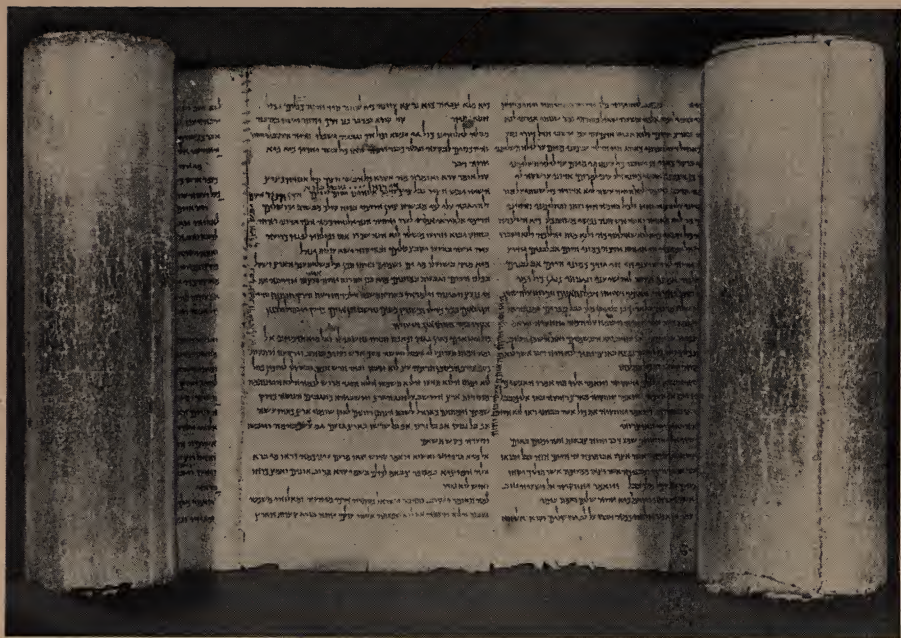
"I Wanted To Be a Better Man"

He continued, "You know, as President McKay sat across his desk from me and looked at me with those great eyes, he actually made me feel as if I wanted to be a better man. I actually thought I ought to quit smoking after I'd been in President McKay's company."

No one is ever with President McKay that he doesn't feel himself to be better because of it. Now such is the impact of every good person upon someone else. Teachers may not be a President McKay, but to some degree they can be if they will only do their part.



Because he had continued a course of Church activity and had studied the Gospel of Jesus Christ, he didn't lose his faith.



One of the Dead Sea Scrolls, Isaiah text, found in a cave near Qumran.

More Voices from the Dust

By Hugh Nibley

EVEN if it were only fiction, the story of the finding of the Qumran Manuscripts (also called the Dead Sea Scrolls and the 'Ain Feshkha manuscripts) would be exciting reading. In a hundred journals the tale has now been repeated of how in June, 1947, an Arab shepherd looking for a lost sheep came across the all but invisible entrance to a cave in which reposed "the first major biblical manuscripts of great antiquity" ever found — "older by more than a millennium than the Hebrew texts which are the basis of our biblical translations."¹

In the same cave with the now famous Isaiah text were found fragments of Genesis, Judges, Deuteronomy, Leviticus, the apocryphal

book of Jubilees, and extensive writings dealing with the doctrines and practices of an ancient Jewish sect that had inhabited that part of the desert in the time of Christ. Small wonder that "the little world of biblical scholarship has been turned topsy-turvy by the discoveries," or that "the howling wilderness of Ta'amireh also has been turned upside down in consequence of the finds."² As a result of this feverish search more than forty caves have now come to light, many of them containing ancient writings; for example, the first six caves opened around Qumran "have produced manuscript material representing an original collection of some four hundred to five hundred works that included all of the Old Testament books, numerous apocrypha, both known and unknown, and Sectarian documents of all kinds."³ From an-

other group of caves nearby, two of which are described as nothing less than "mighty caverns," even richer treasures came forth in 1952. The now famous Cave No. 4 at Qumran has yielded three hundred fragments of writings, some of which are thought to go back to the fourth century B.C. As a result of these finds "we now have larger or smaller fragments of every book of the Old Testament except Esther, most of the known Apocrypha and many new ones."⁴

Thanks to this material, the conventional ideals of Christian and Jewish religion are even now undergoing major revisions. We are told, for example, that "one conclusion is difficult to avoid: John, so far from being the creation of Hellenistic Christianity, has exceedingly close

¹F. M. Cross, in *The Biblical Archaeologist*, Feb. 1954, p. 3. The fullest general description of the finding of the scrolls is still H. H. Rowley, *The Zadokite Fragments and the Dead Sea Scrolls* (Oxford, 1952.)

²Cross, *op. cit.*, p. 4.

³C. T. Fritsch, in *Journal of Biblical Lit.* 74 (Sept., 1955), p. 174.

⁴G. L. Harding, in the *Illustrated London News*, Sept. 3, 1955, p. 379.

ties with sectarian Judaism, and may prove to be the most 'Jewish' of the Gospels.⁹ At the same time we learn that the all but discredited Septuagint is really a very ancient and reliable text, "a literal and faithful translation of its Hebrew predecessor."¹⁰ As to Church History, "all the problems relative to primitive Christianity—problems examined for so many centuries—all these problems henceforth find themselves placed in a new light, which forces us to reconsider them completely."¹¹

The texts are packed with matter of greatest interest to Latter-day Saints. The people who wrote and hid these records had our own conception of continued revelation, of this life as a probation, of the pre-existence and resurrection, of the dispensations of the Gospel with falling away and restoration; their covenants and ordinances closely resemble ours; and their book of Doctrine and Covenants (now called the *Manual of Discipline*) is surprising like our own, as are their ideas of priesthood, prophecy, heaven and earth, marriage and eternal progeny, etc. To go through the scrolls illustrating these things point by point would require a whole book. Here one significant illustration must suffice.

Speaking of the Qumran manuscripts, *Time* magazine recently reported:

Most startling disclosure of the Essene documents so far published is that the sect possessed, years before Christ, a terminology and practice that have always been considered uniquely Christian. The Essenes practiced baptism and shared in a liturgical repast of bread and wine presided over by a priest. They believed in redemption and in the immortality of the soul. Their most important leader was . . . a Messianic prophet-priest blessed with divine revelation. . . . Many phrases, symbols, and precepts similar to those in Essene literature are used in the New Testament, particularly in the Gospel of John and the Pauline Epistles. . . .¹²

This was not only a "startling disclosure" but also a very disturbing one. Many Jewish and Christian scholars heaped scorn on the scrolls years after their discovery, or even refused to consider them at all, call-

ing them a hoax, a "conglomeration of words . . . written by an uneducated Jew in the Middle Ages," "a garbage collection," and what-not,¹³ for as Dupont-Sommer pointed out from the first, if the scrolls are genuine, then the scholars have been wrong all along in their conception of Christianity and Judaism. Worst of all is the maddening habit these writings have of "jumping the gun" on the New Testament. The Gospel of John, for example, "employs the vocabulary characteristic of the DSD," that is, of the *Manual of Discipline*, written years before the Gospel.¹⁴ Much of this literature is biblical, and yet it is not biblical: thus "the hymns in the collection are reminiscent of the latest biblical

part of both ministers and rabbis who become familiar with it."¹⁵

Forced to accept the proofs that something like a New Testament Church was in full bloom before New Testament times, Mr. G. L. Harding, who has been the most active figure in the discovery and preservation of the scrolls, can only conclude that John the Baptist and even Christ must have acquired much of what they taught in the bosom of the Qumran community itself:

John the Baptist (he writes) . . . must have studied and worked in this building (i.e., the main assembly hall of the sect, near the Qumran caves): he undoubtedly derived the idea of ritual immersion or baptism, from them. Many authorities consider that Christ himself also studied with them for some time. . . . These, then, are the very walls He looked upon, the corridors and rooms through which He wandered and in which He sat, brought to light once again after nearly 1900 years.¹⁶

Now with the discovery and admission of the existence of typical New Testament expressions, doctrines, and ordinances well before the time of Christ, the one effective argument against the Book of Mormon collapses.¹⁷ Within the past year a distinguished European scholar has written an ambitious study on the Book of Mormon, in which he praises it as the most significant work of historiography to appear in America, but at the same time denounces it as a fraud and forgery, stating as his proof that "the character of the forgery is made clear by the revamping of biblical accounts and expressions, especially in the founding of the Church, baptism, and sacrament as accompanying the appearance of Christ in America."¹⁸ That is exactly what was held against the scrolls when they first appeared and almost up to the present moment: they were accused, like the Book of Mormon, of being nothing but a phony rehash of the Bible, with a new slant on particulars and a totally incongruous setting. And had not the evidence continued to pour forth, year after year and cave after cave ("discoveries tread on the heels of discoveries," says Mr. Cross), the learned could never have been persuaded to admit that the docu-

(Concluded on page 74.)

⁹Cross, *op. cit.*, p. 3.

¹⁰*Ibid.*, p. 18. It should be noted that the Inspired Version of the Bible as we have it from Joseph Smith greatly favors the Septuagint.

¹¹A. Dupont-Sommer, *The Dead Sea Scrolls* (N. Y., Macmillan, 1952), p. 96. Time has vindicated this verdict, which Dupont-Sommer has repeated in his latest work, see *Time* magazine, Sept. 5, 1955, p. 34.

¹²*Time*, loc. cit. Courtesy *Time*; copyright Time Inc., 1955.

ABOUT THE AUTHOR

DR. Hugh Nibley has attained recognition as a historian of note. His careful and painstaking research have won for him an enviable position as an authority in history. Dr. Nibley's discovery of unusual source material adds an element of excitement and adventure to his writing.

A graduate from the University of California at Los Angeles in 1934, he earned his Ph.D. degree in ancient history from the University of California at Berkeley. Following his graduation, Dr. Nibley taught school in California until 1946 when he joined the faculty at Brigham Young University in Provo, Utah, where he is now serving as professor of history and religion.

psalms, and more especially the psalm in the prologue of Luke. They draw heavily on the Psalter and Prophetic poetry for inspiration, and borrow direct phrases, clichés, and style. However, neither in language, spirit, or theology are they biblical.¹⁹ That is to say, they are not "biblical" in the sense that *modern* critics use the word, though they were obviously believed by their authors to be completely biblical. Either those ancients did not understand the Bible, or else the moderns don't. Yet Dr. Brownlee is willing to concede that their rendering of the scriptures "greatly enriches and improves upon the original form (sic)," and that "it will no doubt receive considerable usage on the

¹³See our article in the *Improvement Era*, March 1954, pp. 148ff.

¹⁴W. H. Brownlee, in *The Biblical Archaeologist*, Sept. 1950, p. 72.

¹⁵Cross, *op. cit.*, p. 3, cf. Brownlee, in *Bibl. Archaeologist*, Sept., 1951, p. 58.

¹⁶Brownlee, *op. cit.*, p. 60.

¹⁷G. L. Harding, *loc. cit.*

¹⁸We pointed this out last year (note 9 above), but the recent admissions of such authorities as Cross, Brownlee, and Harding now lend real force to the argument.

¹⁹P. Meinhold, in *Saeculum V* (1954), p. 86.

As the Los Angeles Temple dedication date approaches, men and women going to this newest house of the Lord look up and see a golden angel...

A

Sacred Witness to

FROM the time Sculptor Millard F. Malin made his small model of the Angel Moroni for the Los Angeles Temple until the statue was cast in aluminum is a fascinating story.

Brother Malin said that he has used freely ideas given him by other craftsmen, especially the artist, Arnold Friberg. Brother Malin's three efficient assistant sculptors were Torlief S. Knaphus, Maurice Brooks and Elbert Porter.

A spacious special studio was constructed at the Otto Buehner and Company cast stone plant in Salt Lake City.

The next step was for Brother Malin to build a strong armature—the skeleton frame-work hidden beneath the soft modeling clay that supports the great weight of the statue before it is cast. Plastilina was the pliable modeling substance used in constructing the heroic, 15 foot 5½ inch statue.

All Men

By

Jack Sears

Sculptor Millard F. Malin completing the clay image of the statue before having it cast into metal.



Holds Replica of Plates

The angelic figure stands majestically, eyes alert, blowing a trumpet. He reverently carries in his left arm a replica of the precious gold plates, that sacred witness to all men. The gold plates from which the Book of Mormon was translated are held together securely by three rings. The trumpet is 8 feet long. The ball upon which the Angel Moroni stands is 33 inches in diameter. The figure of the Angel took two tons of plastilina while armatures and other necessary things required for frame-work weighed about 1,500 pounds.

One thousand pounds of plaster-of-paris was used to make the molds which were sent to a bronze foundry in New York in five pieces. They were cast permanently in aluminum, then welded in one. The finished statue was then coated with 22-carat gold leaf.

Elder Malin was born October 25, 1891, in Salt Lake City. He first studied drawing at the University of Utah under the able Utah-born artist, Edwin Evans, and also studied sculpture.

Later he studied art at the National Academy and the Beaux Arts Institute in New York City. The greater part of his training was under the distinguished American sculptor, Herman A. MacNeil.

Later Brother Malin was highly complimented in being asked by the internationally famous Idaho-born sculptor, Gutzon Borglum, to be his assistant—over a long period—in the modeling and erection of numer-

ous of his many notable statues and monuments now seen in many public places in the United States.

Malin's hands are strong and capable—workman's hands. He has said of his latest creation: "I have always felt the sense of space, of things in their environment. The objective aim of this Angel Moroni statue is its significant masculinity when viewed from various distances."

Malin's impressive Sugar House Monument is his best known work in Salt Lake. His group, "Controlled Power," in marble of New York's Thomas J. Watts Collection is internationally acclaimed.

In his sculpture Brother Malin has shown great enthusiasm for Indians. He has drawn and modeled them from life; and many of these studies have been carved in beautiful marble, a very difficult but rewarding medium of exquisite expression. Two Indian busts in Italian marble are in the Utah State Capitol. Besides being a good craftsman, Malin possesses a keen analytical mind—thinks things through.

Elder Cowley's Visits

Brother Malin recalled a visit to his studio while he was working on the Los Angeles Moroni statue:

"One of the first and most keenly interested visitors was my good friend, the late Elder Matthew Cowley. The length of each of his many visits was measured by his numerous appointments. He has shown a great interest in this statue and has been most appreciative toward all who have contributed to its successful completion."

Brother Cowley's last visit was in December, 1953, the day before he left for California with a group of Church Authorities to attend the laying of the cornerstone ceremonies of the Los Angeles Temple.

During his last visit, Elder Cowley walked slowly around the statue, viewing it from every angle. He returned to where the sculptor stood. "Well, my good friend," said Brother Malin, "now that the modeling of the statue is finished, how do you like it?"

Elder Cowley, his face radiant, replied with enthusiasm, "It is superb! I like it—like everything about it."

"Then," said Brother Malin, "put your initials on it, and I will see that they remain there."



On the lower part of the apparel at the back, Elder Matthew Cowley hand-carved his initials.

Brother Cowley asked for a modeling tool and with exacting care and in warm heartedness carved out his initials, "M C," as if in benediction, on the lower part of Moroni's apparel at the back.

Elder Cowley died in his sleep of a heart attack a few days later—in Los Angeles.

Cloak of Mayan Design

Brother Malin's Moroni figure has Lamanite features and the cloak is of Mayan design and complements the architecture of the temple. The statue, stands at a commanding 257 foot 8½ in. elevation on the 151 foot 8½ in. tower that arises above the roof of the 106 foot high reinforced concrete building. A ¾ inch metal rod, 8½ feet long, runs through the center of the trumpet connecting it with a 5 inch metal pipe.* The latter is flush with the top of the head of the statue and continues down through the statue, and is doveled into the tower.

Under the supervision of President David O. McKay the Angel Moroni statue was hoisted to the top of the temple, located on Santa Monica Boulevard between Selby Avenue and Manning Avenue, on October 19, 1954. Workmen labored three hours to hoist the huge figure, which weighs 2,100 pounds.

"On this occasion," said sculptor Malin, "just as the statue was lifted to go into place on the temple spire—I took a special look to see that the initials of Brother Cowley were still visible. They were perfect."

*These figures supplied by Church Historian's office.

MORE VOICES FROM THE DUST

(Concluded from page 72.)

ments were anything but clumsy forgeries.

Dr. Cross, eager to allay the misgivings that must inevitably follow the overthrow of accepted ideas of Church History and doctrine, explains the resemblance between the Christian and pre-Christian churches as traceable to a common tradition: both "draw on common resources of language, common theological themes and concepts, and share common religious institutions. . . ."¹⁶ But

¹⁶In the *Christian Century*, Aug. 24, 1955, p. 971.

this common tradition was not that of conventional Judaism, let alone Hellenistic philosophy; it was the ancient tradition of the righteous few who flee to the desert with their wives and children to prepare for the coming of the Lord and escape persecution at the hands of the official religion. Qumran seems to have been the camping-place of such holy fugitives as early as the 8th and 7th centuries B.C., that is, as early as the days of Lehi.¹⁷ The Book of

¹⁷Jas. L. Kelso, in *Jnl. Bibl. Lit.* 74 (Sept., 1955), p. 145. "... the roots of the Sect undoubtedly do go back to the pre-Maccabean Hasidim. . . ." according to Fritsch, *ibid.*, p. 177.

Mormon clearly states that its people consider themselves to be in this particular and peculiar line of Israelite tradition.¹⁸ The discoveries at and near Qumran now prove that such people not only existed, but that they also produced a peculiar type of literature, and it is to the Book of Mormon that one may turn for some of the most perfect examples of that literature. And so the voices whispering out of the dust on the shores of the Dead Sea may yet provide some of the most powerful confirmation of the authenticity of the Book of Mormon.

¹⁸See our discussion in the *Era*, May 1954, pp. 326-330.

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill
David L. McKay
Lynn S. Richards
Wallace F. Bennett
Richard E. Folland
A. Hamer Heiser
Inez Whitbeck
Lucy G. Sperry
Marie F. Felt
Cerrit de Jong, Jr.
Earl J. Glade
Wendell J. Ashton
A. William Lund

Archibald F. Bennett
Kenneth S. Bennion
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna C. Alder
A. Parley Bates
William F. Miller
Ralph B. Keeler
Vernon J. LeeMaster
Charibel W. Aldous
Eva May Green

Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel F. Young
Hazel W. Lewis
Florence S. Allen
Beth Hooper
Wilford M. Burton
Asahel D. Woodruff
James L. Barker
Reed H. Bradford

Frank S. Wise
David A. Shand
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Norman R. Gulbrandsen
Wallace G. Bennett
Addie J. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mima Rasband
Edith M. Nash
Marion G. Merkle

Minnie E. Anderson
Henry L. Isaksen
Alva H. Parry
Bernard S. Walker
Royden G. Derrick
Harold A. Dent
Wayne G. Brown
Paul B. Tanner
Horace A. Christiansen
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.

ADAM S. BENNION and HUGH B. BROWN, Advisers to the General Board



JACOB HAMBLIN
His rules of conduct developed confidence.

DO you want your name to be kindly and gratefully remembered through long generations after you are gone? Some people strive for such fame and worldly honors and never attain them. Others who never gave a thought to honors live on in the traditions of the country and the hearts of the people. Such a man was Jacob Hamblin, famous missionary to the Lamanites. The short road, perhaps, to such distinction is in reaching downward to people in distress rather than in looking upward to those above us who do not need our help. Jacob won it by giving himself, his time, and his energies, to lift up the lowly and downtrodden Indians.

As a member of the militia in Tooele, Utah, before moving south, Jacob was sent out with his company to hunt the Indians, who were stealing the white men's cattle and inflicting much loss upon the settlers.

ABOUT THE ARTICLE AND AUTHOR

THE Mormon Pioneer's arrival at their destinations in the Mountain West did not soon bring an abundant or carefree life. It meant only the beginning of new problems, sacrifices and labors. Contact with Indians, or Lamanites, presented many additional difficulties. But there were also opportunities for teaching them the Gospel.

Here William R. Palmer, a retired business and livestock man and authority on Indian lore, tells how Jacob Hamblin met this challenge. Elder Palmer has served as stake clerk, high councilman, counselor to the stake president and later stake president. He was bishop of the Cedar West Ward and has been chairman of the Virgin River Region, Church Welfare Plan. He is a past member of the Utah State Historical Society board of directors.

—B. O. H.

The militia's orders were to kill all the Indians they found. They hoped to kill or drive every Indian out of that country. Out in the mountains Jacob came face to face with a warrior. He leveled his gun on the Indian, and the Indian drew his bow on Jacob. Just then a feeling of horror came upon Jacob against killing the Indians, and he lowered his gun.

Jacob Made Friends with Them

At this the Indian said, "If you will not kill me, I will not shoot you." Then Jacob walked with the Indian into their camp and made friends with them. The Lord made known to Jacob that if he never thirsted for the blood of an Indian, his life would never be taken by them. It was also made known to him that his life's mission would be among these people and that he would wield much influence for good over them.

In the spring of 1854 Jacob was called with a large company of men to move to Southern Utah and establish a mission among the Indians there. Rufus C. Allen was set apart as president of this "Mission to the Lamanites" but in a few months Jacob Hamblin succeeded him.

Mission headquarters were first set up at a settlement called "Harmony," but President Jacob, in order to get closer into the heart of the Indian country, led a few of the missionaries down into Dixie. Later he founded

Jacob Hamblin, Lamanite missionary, has been dead for many years, but . . .

He Lives on in Their Hearts*

By William R. Palmer

the town of Santa Clara. This town was on the borders of the lands of four Pahute clans, the Pah-roos-its, Tona-quints, Pa-weap-its, and the Ma-toosh-ats. These Indians, together with the Moapariats in the Moapa Valley, had been the source of much raiding of the Mormon settlements and killing and stealing of livestock from the California emigrant trains. These missionaries, with Jacob at the head, were influential in stopping much of this raiding and stealing and possibly in saving many lives.

Jacob was given a grazing grant by Washington County of 125 square miles of country in the vicinity of Mountain Meadows. For this he was obligated to herd cattle and horses for the public at a fee of one cent per head per day. Many of the herdsmen he employed were Indians, for no Indian would steal an animal from Jacob. He built a house at the head of Mountain Meadows and Holt's Canyon, on the Emigrant Road, and placed one of his families there. A post office named Hamblin was located in his home.

Revenue for Family Support

The revenue from Jacob's grazing grants went far in the support of his families, one at the Meadows and one in Santa Clara. Thus, he was able to devote most of his time to missionary work among the Indians. He would be out for months at a time among them. He went fearlessly and unarmed and often alone or with only one or two men, into hostile Indian camps. While the Indians threatened to take his life, he sat quietly down with them and settled their difficulties. Some of

(Concluded on page 78.)

*See front cover and cover article.

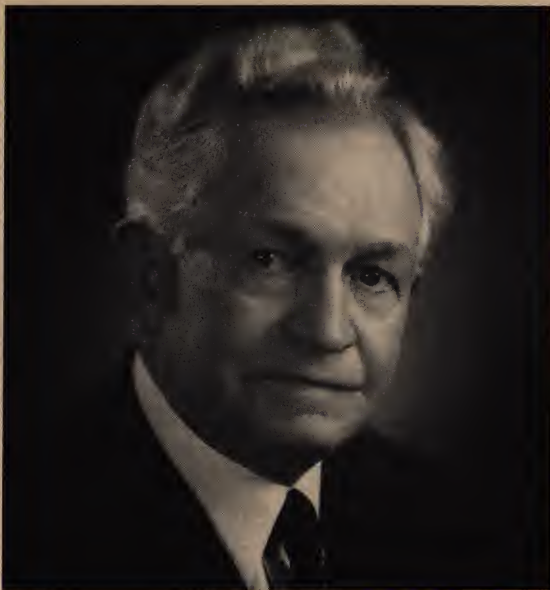
"We

W

ITH only one exception — the Twelfth — each of the thirteen Articles of Faith begins with the words "We believe."

For one to be a partaker of the benefits of this impressive summary as set forth in the Articles of Faith and of other phases of the Restored Gospel, one must give more than a mere mental assent to the declarations made.

"The thing a man does practically believe," writes Thomas Carlyle, "the thing a man does practically lay to heart, and know for certain



PRESIDENT DAVID O. MCKAY

"... One must give more than a mere mental assent. . ."

About the Author

DAVID O. MCKAY has been President of the Church of Jesus Christ of Latter-day Saints since April 9, 1951. He is the ninth in succession since Joseph Smith founded the Church.

He had served as second counselor in the First Presidency since Oct. 11, 1934, under Presidents Heber J. Grant and George Albert Smith.

President McKay was born in Huntsville, Utah, Sept. 8, 1873. He is a son of David McKay, a convert from Scotland, and Jennette Evans McKay. While his father served as a missionary in the British Isles for two years, young David helped operate the family farm to maintain his father in the mission.

David O. McKay received his early education in Huntsville, and in 1897 was graduated from the University of Utah. He was valedictorian of his class. That year he was called on a mission to Great Britain, where he was appointed president of Glasgow District.

Upon his return home in 1899, he was appointed a teacher in Weber Stake Academy in Ogden, Utah. From 1902 until 1908, he served as principal of that school.

In April, 1906, he was called to serve as a member of the Council of the Twelve, and a few months later became an assistant general superintendent of the Sunday Schools of the Church, with Presi-

dent Joseph F. Smith as superintendent. In 1918 he was appointed general superintendent. He served until he was called to the First Presidency.

From 1906 until 1919, he was a member of the Church Board of Education, and served from 1919 to 1921 as Church commissioner of education.

In 1921 he made a world-wide tour of Church missions. Travelling more than 62,000 miles, he visited all foreign-speaking missions except the South African. In 1922 he was named president of the European Mission for two years. In 1954, he visited the missions of Europe where he selected temple sites in England and Switzerland. Later he toured the missions of South Africa, Central and South America. In 1955 he inspected the missions in the South Pacific and selected a temple site in New Zealand. Later that year, he dedicated the Swiss Temple at Bern.

He has likewise filled important public responsibilities such as being chairman of the Utah Council of the White House Conference on child health and protection. He instituted a house-to-house survey which accounted, as far as possible, for every child in Utah. In 1938 Utah's governor appointed him Chairman of the State Centennial Commission. His efforts in this

capacity were climaxed in Utah's year-long celebration of 1947, commemorating the arrival of pioneers in 1847.

He has served as chairman of the Utah State Advisory Committee of the American Red Cross. At various periods he has served as a regent of the University of Utah and a trustee of the Utah State Agricultural College. He is now president of the Brigham Young University board of trustees.

The tall, congenial leader serves as president of two banks, three insurance companies, a hotel company, a sugar company and a securities corporation.

President McKay married Emma Ray Riggs of Salt Lake City. On Jan. 2, 1951, they commemorated their golden wedding anniversary. Their children are: David Lawrence McKay, Dr. Llewellyn Riggs McKay, Royal Riggs McKay, Mrs. Lou Jean Blood, Mrs. Emma Rae Ashton, Dr. Edward Riggs McKay, and Robert Riggs McKay. Royal Riggs died in childhood.

President McKay resides in Salt Lake City, but continues to maintain the old family farm in Huntsville, Utah. Here he still finds his recreation riding a favorite horse over the scenes of his childhood, or occasionally following in the furrow behind a team or riding a mowing machine, all reminiscent of his boyhood labors.

There may be belief without faith; there can be no faith without belief.

Believe "Applied"*

BY PRESIDENT DAVID O. McKay

concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. This is his religion; or, it may be his mere skepticism and no religion: the manner it is in which he feels himself to be spiritually related to the Unseen World or No World; and I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

Strictly speaking, *belief* means a state of mind in which trust, confidence, or reliance is placed in some person or thing. *Belief* may be simply an act of understanding. To become an active moving principle of the mind, *belief* should ripen into *faith*. There may be belief without faith; there can be no faith without belief.

If then we would apply the Articles of Faith in daily life, let us consider them in the light of a *faith* based upon a right belief — a faith that impels right action.

In the light of power that moves to action, consider the First Article: (1) "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." If this *belief* has "ripened" into an absolute trust and faith, then intelligence, even what we term "common sense," prompts that we have but one aim or purpose in life; and that is to make Him the center of our thoughts and being — to establish spiritual communion with Him. Material possessions, physical pleasures become secondary. Our chief goal is to surrender to the Author of our Being, our inner life, and to subordinate and to hold in subjection the selfish, sordid pull of nature. Thus, though "having not seen," we can say with equal assurance as Thomas, "My Lord and my God." It then becomes

easy to "seek first the kingdom of God and his righteousness."

A willingness to give God the glory is a sure means of subduing selfishness. Faith, therefore, is a foundation element in true character building; for an upright character is the result of continued effort and right thinking, the effect of long-cherished association with Godlike thoughts. He approaches nearest the Christ spirit who makes God the center of his thoughts and acts, and who can say in his heart, "... not my will, but thine, be done." (*Luke 22:42.*)

(2) Again, with application in mind, consider the statement, "We believe . . . in obeying, honoring, and sustaining the law."

Universal application of this Article would make jails and penitentiaries unnecessary. Of course, before the coming of the millennium, we cannot hope to experience such an ideal state of society; but if members of the Church who mentally subscribe to this declaration were to do their utmost to let *belief* develop into trust and faith, it is conceivable that there may be in this distracted world a group of a million or two million people who to a degree at least approach the ideal society.

The words *obeying, honoring, and sustaining*, as used in this Article express the proper attitude of the individual toward law. *Obedience* implies a higher attitude than mere *submission* to law, for obedience has its root in good intent; *submission* may spring from selfishness or meanness of spirit. Though obedience and submission both imply restraint on one's own will, a person is obedient only from a sense of right; submissive, from a sense of necessity.

Honor, when applied to things, is taken in the sense of holding in honor. Thus in *honoring* the law, we look upon it as something which is above selfish desires or indulgences.

To sustain signifies to hold up, to

keep from falling. To sustain the law, therefore, is to refrain from saying or doing anything that will weaken or make it ineffective.

We *obey* law from a sense of right. We *honor* law because of its necessity and strength to society.

We *sustain* law by keeping it in good repute.

Strictly interpreted this Article applies only to the law of the land, but it may have a broader interpretation. To those who would enjoy life in its fullest and most complete sense, the Gospel of Jesus Christ gives this message: Always live in obedience to law — physical law, intellectual law, spiritual law. Transgression of law brings unhappiness; when carried to the ultimate end, it finally brings death.

Another example:

(3) "We believe . . . in doing good to all men; . . ."

If *belief* developed into an active, moving force, and a group of men and women applied it, for instance, to just one phase in the Thirteenth Article — "doing good to all men," — what an inspiring example to all mankind! I have said elsewhere that the following paradoxical, significant statement in the New Testament contains a secret more worthy of possession than fame or dominion, something more valuable than all the wealth of the world:

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (*Matthew 16:25.*)

The secret therein is a principle, the application of which promises to supplant discouragement and gloom with hope and gladness, to fill life with contentment and peace everlasting. This being true, its ac-

(Concluded on following page.)

Next month a new series on the Beatitudes will start in THE INSTRUCTOR. The first treatise will be "The First Beatitude" by Patriarch to the Church Eldred G. Smith.

*The fifteenth of a series on the Articles of Faith by members of the First Presidency and the Council of the Twelve, written especially for THE INSTRUCTOR.

ceptance would indeed be a boon today to this distracted world. Why, then, do men and nations ignore a thing so precious? Is the truth, "losing one's life to find it," so elusive that mankind cannot grasp it, so in conflict with the struggle for existence that men, considering it impractical, do not believe it?

Even so, the fact remains that He who is "The Way, the Truth, and the Life" has herein set forth an immutable law, obedience to which will ameliorate social and economic conditions in which, at present:

"Man's inhumanity to man
Makes countless thousands mourn."¹

Specifically stated, the law is, *we live our lives most completely when we strive to make the world better and happier*. The law of pure nature, survival of the fittest, is self-preservation at the sacrifice of all else. In contrast to this is the law of true spiritual life: *Deny self for the good of others*.

The Church of Jesus Christ of Latter-day Saints accepts as fundamental the spiritual law of life. Faithful members thereof are convinced that only in its application can true happiness be found or a truly great character be developed.

The Articles of Faith, even though not all comprehensive of the Restored Gospel of Jesus Christ, give a summary of principles and doctrines so sublime, so in accordance with God's will that their application in daily concourse will contribute to happiness in this life and salvation and exaltation throughout eternity.

"We are saved by faith,
yet faith is one
With life, like daylight
and the sun.
Unless they flower in our deeds
Dead, empty husks are all
our creeds.
To call Christ, Lord,
but strive not to obey,
Belies the homage that
with words we pay."
—Maud Frazer Jackson.

¹Burns, Robert, *Man Was Made To Mourn*.

This series of discourses by members of the First Presidency and Council of the Twelve will be published by *The Instructor* in a new book, *Our Prophets and Principles*. It will be available at your Church book store at April Conference time. The book will also contain other interesting and useful information on both ancient and modern apostles.

JACOB HAMBLIN

(Concluded from page 75.)

these experiences comprise thrilling stories of heroism and bravery.

For thirty years or more, this man devoted himself to missionary work among the Indians across the Colorado River and, of course, in Utah and Nevada. They came to trust him implicitly. They learned that he was first and always their trusted and trustworthy friend. He always spoke the truth, and, "His tongue was not split like the snake's."

Rules of Conduct with Indians

How did Jacob Hamblin, "Missionary to the Lamanites," build such a solid wall of confidence, respect, and trust in the hearts of these suspicious, embittered, and war-loving Lamanites? He was asked that question once and gave in answer the following rules that had guided him:

- 1st. I never talk anything but the truth to them.
- 2nd. I think it useless to speak of things they cannot comprehend.
- 3rd. I strive by all means never to let them see me in a passion.
- 4th. Under no circumstances show fear, thereby showing to them that I have a sound heart and a straight tongue.
- 5th. Never approach them in an austere manner, nor use more words than are necessary to convey my idea, nor in a higher tone of voice than to be distinctly heard.
- 6th. Always listen to them when they wish to tell their grievances, and redress their wrongs, however trifling they may be, if possible.
- 7th. I never allow them to hear me use profane or obscene language, or take any unbecoming course with them.
- 8th. I never submit to any unjust demands, or submit to coercion under any circumstances, thereby showing them that I govern and am governed by the rule of right, not by might.

Those are the governing principles of a great and a good man, and they would lead to confidence and influence among any people. Jacob Hamblin has been dead for many years, but he still lives on in the hearts of both the Indians and the whites throughout the wide country which he served so faithfully and so long.

ABOUT LONE WOLF

OUR COVER ARTIST

In a booklet, published at the time of the dedication of the Eagar and the Eagar 2nd Ward meeting-house, in 1951, the following short sketch of Lone Wolf appeared:

"I was born in Montana in the days when there were still a few buffalo on the plains. At times when I lived with my grandfather, Yellow Wolf, he taught me how to paint pictures on buckskins and also how to model in clay, horses, buffalo and other animals.

"Later on, I went to school and saw pictures in our school books; right there and then I wanted to draw and paint pictures like the white man. So one Christmas day, I received some water and oil colors with pencils, brushes and canvas. From then on I tried my best to portray my people, the Indians.

"I entered as a student at the Los Angeles Art School and continued my work at the Chicago Art Institute; also I studied sculpturing and painting in New York City.

"Later I read an article in the *Arizona Highways* magazine about Jacob Hamblin as a missionary among the Navaho Indians, which impressed me very much. Later, when I decided to do this picture for the Church, I thought that that subject matter would be appropriate and fitting for the picture. So I painted it."

—Lone Wolf.

(See the inside front cover article about the picture.)

COMING EVENTS

April 1, 1956
Easter Sunday

April 6, 7, and 8, 1956
Semi-annual Conference

April 8, 1956
Sunday School
Semi-annual Conference

April 15, 1956
"Bring-a-friend" Sunday

May 13, 1956
Mother's Day

June 3, 1956
Sunday School
Sunday Evening Program

June 15, 1956
MIA Conference

Put Your Genealogical Classes on Display

Conducted by
Wallace G. Bennett

Genealogical Program and Display

UNIVERSITY STAKE Sunday Schools, Salt Lake City, sponsored an unusual and successful "Program and Display" at the stake center recently. It featured genealogical classes.

Lynn A. McKinlay of the Sunday School General Board was the featured speaker on the program. The display consisted of Books of Remembrance from the Sunday School Genealogical Training classes, completed during the year's course of study.

Each ward also furnished an exhibit dealing with a phase of genealogy work, such as: microfilming and reading machines, models of the Church library departments, steps through which a family group sheet is processed, Eastern library sources, picture pedigrees, and others.

Members of the stake presidency were on hand to sign certificates which had been issued. They also recognized achievements of the class members in the activities outlined in the manual. Refreshments were served while the display was being viewed by the 250 people who attended.

Assistant Superintendent Edward D. Maryon of the University Stake superintendency worked with stake board members Leah Hicken and Norma Aerts in organizing the program and display. Brother Maryon formerly served on the Sunday School stake board in charge of the genealogical training.

In addition to being an enjoyable and inspirational evening, the pro-



When University Stake featured the genealogical training classes recently, displays included: TOP LEFT, Books of Remembrance; TOP RIGHT, microfilming; CENTER LEFT, British research sources of information; CENTER RIGHT, family trees; BOTTOM LEFT, pedigree charts; and BOTTOM RIGHT, ward organization charts.

gram provided good stimulation for the year ahead.

• • •

Traveling Clinic

THE Bakersfield (California) Stake Sunday School superintendency and board recently went the "extra miles" (some 500 miles!) with a traveling visual aids clinic to help every teacher, in addition to the regular preparation meetings.

Both the Junior and Senior Sunday Schools had displays of the following materials: flannelboards, groove boards, peg boards, colored pictures, slide projectors, movie projectors, maps, graphs, charts, and hectographs.

Kathleen Clegg, stake coordinator of the Junior Sunday School, contributed greatly in the planning efforts of the clinic and in conducting the Junior Sunday School Department. Sadie Stoddard and Maude Hutchinson planned and conducted the Senior Department. Stake Superintendent M. Brent Richards presided; First Assistant Arthur H. Dahl discussed enlistment work, and Second Assistant Hyrum J. Amundsen, Jr., Junior Sunday School planning and a blackboard demonstrations. Ethel Hughes, chorister, and Rhea Stewart, secretary, also contributed to the success of the traveling clinic.

IF there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

"...And All the City Was Moved"

By Ramona W. Cannon



And mounted thus, Jesus entered Jerusalem.

THIS month *The Instructor* is introducing a new set of center-spread colored pictures. These are reproductions of religious art from various countries and periods. Some of them are from the old masters. The selection was made under the supervision of Marie Fox Felt of the Sunday School General Board. The colored transparencies were photographed especially for *The Instructor* from the pictures themselves in the famous galleries where they hang.

"PETER'S DENIAL"

THIS picture was painted by Count Ferdinand von Harrach, another German artist (1832 - 1915). He was a historical and genre painter, and belonged to the Nazarene school of painters. Presumably, these, like earlier groups of Jewish Christians called Nazarenes, were Christians of the Jewish race. They painted Christian art subjects. Harrach's life was spent in Berlin. This picture was painted in 1879 and was bought immediately for the Breslau Museum.

Before Jesus went to the Mount of Olives to pray, He told Peter that He had been praying for him that his faith should not fail and that when he was converted He should strengthen his brethren.

Peter answered, "Lord, I am ready to go with thee, both into prison, and to death."

"And he [Jesus] said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (*Luke 22:33, 34.*)

After Jesus' prayer and subsequent betrayal and arrest the chief priests, captains of the temple and elders led Him to the high priest's house. And Peter followed afar off. He sat with the others around the fire; and a maid recognized him and said, "This man was also with me." And Peter said, "Woman, I know him not."

Two men also accused him of being a follower of Jesus, and both times Peter denied his Lord. Immediately after the third time, "... the cock crew. And the Lord turned, and looked upon Peter." (*Luke 22:56-61.*)

This is the moment captured in the picture. The maid's crooked finger is pointing at Peter, and the cock in the grapevine by the entrance pier is crowing. Jesus casts a look over His shoulder at Peter as a guard leads Him to another phase of His trial. Peter remembers and is in a state of total remorse.

This was the turning point in Peter's career. Added to his own new powerful resolution to be faithful came also, a little later, the gift of the Holy Ghost to strengthen him, and never again, under any persecution, did he falter.

Note the triangular composition, with Peter as the focal point and lines of dark garments running to the right of the entrance pier, and the maid and shadowy spots running to the left to the rough boundary wall. The foliage, veining on the rocks, and many other details are artistically executed.

(Cut out and paste on back of mounted picture.)

"CHRIST'S ENTRY INTO JERUSALEM"

THIS picture was painted by Bernhardt Plockhorst, a German artist who was born in Braunschweig in 1825 and died in Berlin in 1907. He was famous for treating religious subjects in a contemporary manner.

Plockhorst moved to Weimar; we do not know when. But if he went as a young child, he would have been there during Goethe's last years. Goethe, "the literary dictator of Germany and Europe," had left the indelible impress of his great literary, artistic, and scientific genius on Weimar which was known as the Athens—also the Parnassus—of Germany, or "the poets' city." Many great persons, such as Schiller, Napoleon, Talleyrand, had cast their illustrious shadows over Weimar.

This city, of around 12,000 population, was still a mecca of culture when Plockhorst became a leader of the artists' circle there.

"Christ's Entry into Jerusalem" represents a dramatic moment in the Savior's life. His brief three years' ministry was almost at an end. He had been in His beloved Galilee; also He travelled in Nazareth, Capernaum, Bethsaida, Caesarea Philippi, Tyre, and Sidon. All the while He was preaching His Gospel, speaking in parables, performing miracles. Now He was on His way south to Jerusalem.

He took His twelve disciples aside and forecast to them, "The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again." (*Matthew 17:23.*)

At Bethany the disciples brought Him the colt of an ass and placed their garments on it; and mounted thus, Jesus entered Jerusalem, fulfilling an ancient prophecy.

"And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way."

"And the multitudes that went before, and that followed, cried, saying, Hosanna . . . hosanna in the highest . . . and all the city was moved. . . ." (*Matthew 21:8-10.*)

We see the palm branches and the garments being strewn before Jesus; note the figure in the tree to the left waving a branch. The expression of Christ penetrates beyond this rejoicing to the bitter hour that lies just ahead.

The showing of two streets was a good device to relieve the congestion of the multitudes with sky and space. The figures and the eyes are directed toward Jesus, the focal point. The line of light beginning with the mantle of the woman stooping in the foreground, going to the three children, on up to the colt and to Jesus, then resting on the tops of some of the figures behind Him, and finally carried through the gate, points up Jesus dramatically. The people show their awe and their rejoicing, and Christ holds His emotion in reserve. Note the beautiful coloring, the sincerity and religious feeling in the painting.

(Cut out and paste on back of mounted picture.)

Peter's Denial

Painting by COUNT
FERDINAND VON HARRACH

And the Lord turned, and
looked upon Peter. And
Peter remembered the word
of the Lord, how he had
said unto him, Before the
cock crow, thou shalt deny
me thrice.

—LUKE 22:61







"...For of Such Is THE KINGDOM..."

By Marie F. Felt

"Then there were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."
—Matthew 19:13, 14.

"... There were brought unto him, little children. . ."

IT was early in the springtime that Jesus came to "the coasts of Judea by [from] the farther side of Jordan." (Mark 10:1.) He crossed the river from Peraea. All day long He had been teaching great crowds of people and had willingly answered their many questions.

One of the questions that His disciples had asked was, "Who is the greatest in the kingdom of heaven?"

Now Jesus knew why they had asked this. Each one of his disciples wanted to be the most important person in Jesus' life. If the disciples could find out what the greatest one must be like, they would all try to be like that He knew.

In answer to their question as to "who is the greatest in the kingdom of heaven," Jesus called a little child unto Him and placed him in the midst of them." He wanted them to see how sweet and dear he was. Then He said, "... Except ye ... become as a little child, ye shall not enter into the kingdom of heaven." If they wanted to be greatest, they must be humble, kind, and sweet as little children are, He told them. (Matthew 18:1-5.) [End of Scene I.]

In the land of Palestine, as in most countries at that time, people did not count women and children of much importance. Even after Jesus had told them that to enter the kingdom of heaven they must be as a little child, they did not fully realize what He really meant. They were not yet ready to love and respect women and children as Jesus wanted them to do.

After crossing the Jordan, crowds followed Jesus and "... he taught them again." (Mark 10:1.)

As He taught, there came unto Him, mothers with their little children. They loved Jesus and they wanted their little children to love Him, too. The mothers wanted their children to know the man who was kind to everyone, who healed sick people and made them well. They wanted them to see His kind face and gentle manner, to hear His sweet voice, and to know His great love. They wanted ever so much to have Jesus "... put his hands on them, and pray." (Matthew 19:13.) [End of Scene II.]

As the children came close to Jesus, the disciples tried to send them away. They knew that Jesus was tired and they felt that He ought not to be bothered at this time with these mothers and their children. But Jesus did not feel that way. He felt that these mothers were right, just as our mothers are right when they want us to go to Church to learn about Jesus. He knew that mothers and children are precious to our Heavenly Father and wanted His disciples to know that, too. [End of Scene III.]

As Jesus saw the disciples trying to send the mothers and children away "... he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." "And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10: 14, 16.)

What a wonderful day it was for these children and their mothers! It was a day that they would never forget. [End of Scene IV.]

I know a song that tells this same story. Would you like to know it too? This is what it says:

"I think when I read that sweet story of old,
When Jesus was here among men.
How He called little children like lambs to His fold.
I should like to have been with Him then.

"I wish that His hands had been placed on my head,
That His arms had been thrown around me,
That I might have seen His kind look when He said,
'Let the little ones come unto me.'"

—The Children Sing, No. 9.

References:

Matthew 19:13-15.

Mark 10:13-16.

Luke 18:15-17.

Jesus the Christ, by Talmage, pages 475, 476.

(Concluded on following page.)

FLANNELBOARD STORY

(Concluded from preceding page.)

Pictures that May Be Used with this Story:

Std. Publishing Co. Picture No. 445—"Suffer the Children To Come unto Me."
Std. Publishing Co. Picture No. 503—"Jesus and the Children."

This Story May Be Used with the Following Lessons:

Course No. 1 — Lessons 22 and 23.
Course No. 2 — Lesson 35, Unit 6.
Course No. 4 — Lesson 2, Unit 7.
Course No. 10 — Lesson 33.
Course No. 16 — Chapter 10.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Jesus sitting as He teaches the people.
Several of His disciples in standing position as they question him. They may also be used in the scene where they are telling the mothers and children that Jesus is too tired to see them.
One little boy whom Jesus called to sit in the midst of them.
Jesus in standing position.
Crowds of people in sitting position, listening to Jesus teach.
Mothers with children of various ages.
Jesus with His hands outstretched as He blesses the little children.

Order of Episodes:

Scene I—Jesus teaching crowds of people.

Scenery:

Blue sky and green grass on a hillside.

Action:

Jesus in sitting position is seen teaching crowds of people who are seated before him. Jesus' disciples ask the question, "Who is the greatest in the kingdom of heaven?" From the crowd Jesus selects a child. Place the child by Jesus who then answers the disciples' question.

Scene II—Jesus and His disciples cross the Jordan River from Perea. Crowds follow Him. He agrees to teach them again.

Scenery:

Same as Scene I with a gray-blue winding strip added to represent the Jordan River.

Action:

Jesus and His disciples cross the Jordan River. The crowds follow them. Jesus is seen again teaching them.

Scene III—As Jesus teaches, mothers with their little children approach Him.

Scenery:

Same as Scene I. Add a tree under which Jesus sits as He teaches. Have Jesus and those He is teaching on one side of the board.

Action:

As Jesus is teaching, place mothers and children on the other side, walking toward Him. In the center, place the disciples who tell the mothers that the Master is too busy to see them.

Scene IV—Jesus blesses the little children.

Scenery:

Same as Scene III.

Action:

Jesus notes what the disciples have done. He rebukes them and invites the mothers and children to come. As the children gather about Him, the mothers are seen nearby. Jesus stretches out His hands and blesses them.

Memorization for May Lessons

"...He Prepareth a Way..."*

Teachers: The following assignments for class memorization, correlated with the May lessons.

HISTORY OF THE CHURCH FOR CHILDREN

Course No. 6

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.
—Malachi 4:5.

OLD TESTAMENT STORIES

Course No. 8

And again Jesus said, This is my commandment, That ye love one another, as I have loved you.

—John 15:22.

THE LIFE OF CHRIST

Course No. 10

And whosoever shall compel thee to go a mile, go with him twain.

—Matthew 5:41.

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES

Course No. 12

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

*See Course No. 20.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

—Matthew 5:11, 12.

OUR STANDARD WORKS

Course No. 14

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

—II Timothy 3:16.

GOOD TIDINGS TO ALL PEOPLE

Course No. 16

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

—II Timothy 4:3, 4.

PROVING YOUR PEDIGREE

Course No. 20

But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all

his works among the children of men; for behold, he hath all power unto the fulfilling of all his words.

—1 Nephi 9:6.

PARENT AND YOUTH

Course No. 25

For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

—Doctrine and Covenants 93:20.

THE NEW TESTAMENT: THE ACTS AND THE EPISTLES

Course No. 26

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

—II Corinthians 12:9.

AN INTRODUCTION TO THE GOSPEL

Course No. 28

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

—I Corinthians 3:16, 17.

His disciples asked who was the greatest.

A mother who had brought two children.



*One sat
on his
lap.*

He called a child.

*The mothers wanted Jesus to
bless their children.*

*Jesus blessed
the children.*

Flannelboard characters for the story, "... For of Such Is the Kingdom..."

Drawings by Dorothy Handley

Develop Positive Attitudes

By Minnie E. Anderson

Start Today

How To Live 365 Days in a Year; by John A. Schindler, M.D.; published by Prentice-Hall, Inc.; price \$4.95.

MANY books have been written on how to attain happiness, but this one has exceptional merit. Dr. Schindler is chairman of the department of medicine at the Monroe Clinic, Monroe, Wis. "Most people," writes Dr. Schindler, "muddle through life missing the deep satisfying joys of everyday experiences. Doctors' offices are crowded with people, ill, only as a result of emotional immaturity."

Doctor Schindler claims maturity comes through the development of positive, cooperative attitudes which stimulate good emotions, resulting in happiness and physical well-being. He also points out that maturity is the ability to overcome one's problems with the least degree of trouble, being able to bring from that experience the best possible condition for oneself and those about him.

The author's key thought for improvement is, "I'm going to keep my thinking and my attitude calm and cheerful *right now*." His general day-by-day procedure plan is:

1. Stay cheerful and calm under any circumstances. A touch of humor will soften a bad situation.
2. Avoid going over your trouble again and again in your mind, like a broken, repeating phonograph record. Refrain from pitying oneself.
3. Change defeat into victory. Remember the greatest victory is to maintain an even temper and cheerful demeanor during a trying situation.
4. Cooperate with the inevitable.
5. Learn to like work.
6. Learn to like people including their faults.

Dr. Schindler feels the greatest secret of happiness is to give instead of taking—to give generously

of respect, affection, and cheerfulness to family and friends. One should surround oneself with an atmosphere of enjoyment, that others may partake of it.

Many other helpful thoughts suitable for Course No. 25, "Parent and Youth," will be found in Doctor Schindler's book.

Where Discipline Is a Problem

Behavior and Misbehavior; by James L. Hymes, Jr.; published by Prentice-Hall, Inc.; price \$3.00.

THIS is an extraordinary book written for teachers who have discipline problems. Professor Hymes, currently teaching at the George Peabody College for teachers, says, emphatically, that discipline is needed in a classroom. He claims that it would be impossible to have a "decent town, business, school, or family without discipline." Discipline, he feels, is the whole base of society. He recognizes, however, the problem of teaching discipline.

The author states that learning good behavior is like learning arithmetic or grammar or any other lesson. It must be taught, explained, and discussed over and over again. There is no magic wand to wave and assist. It's a process of learning, of developing habits, of gradually sensing what is right and what is wrong and wanting to be right.

Professor Hymes reminds us that school subjects are not taught by force or punishment.

The teacher should be the kind of person the students will warm up to, talk to, laugh with. There must be tolerance, but that does not mean the lowering of standards. It means understanding the behavior of an age. A teacher must stand firmly by her convictions so the students will feel her strength. She must be firm about not letting a bad habit start.

Motive must determine punishment. When a child deliberately does something wrong, there should be some kind of punishment, to help him remember what his conduct should be. Professor Hymes states,



Don't repeat your troubles over and over again in your mind like a broken record.

"A blow must be pounded in. Given warmth, a word will send its own roots down."

More patient, consistent efforts, more understanding, more activity, and more encouragement, and better lesson presentations and preparation are the answer to most discipline problems.

Teachers with discipline problems will find this book helpful.

Aid to Teachers of Teen-agers

Youth, Love and Marriage; by Rex A. Skidmore; published by Deseret Book Company; price \$2.75.

DR. SKIDMORE has divided his book into three parts. Part One, "Preparing for Marriage," deals with such vital questions as: "How can you tell you are in love?" "Should Teen-agers marry?" "How can I best prepare for marriage?"

Two, written to assist youth to view the role they play in their parent's family, is entitled "Personal and Family Living." The material in this part will greatly aid the teacher of Course No. 25, "Parent and Youth."

Dr. Skidmore, professor of sociology and social work at the University of Utah, as well as director of the Bureau of Student Counsel, is well qualified to discuss the part youth plays in the family, including such problems as: why it is difficult to talk freely to parents, and how to bridge the gap between youth and parents.

Part Three, under the title, "Youth Look" toward a Family of Their Own," gives helpful advice to young married couples on many problems.

Teachers of teen-agers should be prepared to give counsel. This is an excellent book for such preparation.

Was baptism for the dead, as carried on in our temples today, a principle practiced in the Church of Christ in New Testament times?

Suggested Lesson for Stake Conference Sunday

— Second Quarter, 1956

What about Lazarus?

By Royden G. Derrick

EVERY year thousands of tourists are inspired by the Gospel of Jesus Christ as it is presented to them by guides on Temple Square.

When the Mormon Pioneers first arrived in Salt Lake Valley in 1847, their thoughts turned to the construction of a temple. By 1853 plans had been prepared and construction commenced. For a period of 40 years construction continued. The granite foundations were laid 16 feet deep and 16 feet wide. The granite walls were built 9 feet thick at the first floor and 6 feet thick at the third floor. The granite was obtained from Little Cottonwood Canyon, fifteen to twenty miles to the southeast. It required approximately four days to haul one block of granite from the quarry to Temple Square by ox wagon.

In 1873 a narrow-gauge railroad was built between the two points and the work was greatly facilitated. The beautiful paintings and ornate woodwork in the temple which matched in beauty the magnificence of the outside architecture required time and patience to meet the rigid requirements of a temple dedicated to "Holiness to the Lord."

Inside the temple are many beautiful rooms. Each time one goes through the temple, he progresses through these rooms where is depicted by the spoken word, by dramatization, by the paintings on the walls and ceilings, and by participation of those present, the plan of salvation. Thus each time one goes through the temple he learns more of the Gospel of Jesus Christ.

Inside the temple are performed temple marriages. Jesus speaking to Peter, said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:19.) These keys are held in the Church today

having been bestowed by heavenly messengers. When one is married outside of the temples of the Church, the ceremony reads "until death do us part." When one is married inside the temples, the marriage is sealed for time and for all eternity, even as the love between man and wife is eternal.

Many people believe that if a person does not have an opportunity to embrace the Gospel, he will not be saved in the kingdom of God in the hereafter. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

We believe that the straight and narrow gate into the kingdom of God is faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins by one who has authority, and baptism of the Spirit by the laying on of hands. But what of those who are born in Russia or India or Africa or China, who are born, live their lives, and die without hearing the Gospel? Are they destined to never enter the kingdom? God says He is a just God. Would this be justice?

The reason for baptism for the dead in our temples is to give these people their opportunity. The Gospel is being preached to them in the spirit world. If baptism, which is an earthly ordinance, is done for them by proxy and they accept the Gospel which is being preached to them in the spirit world, then this work becomes efficacious. If they do not accept the Gospel, then this work is without effect even as those who in this life are baptized and do not live the gospel, their baptism is without effect.

One evening last summer a tourist quered of a Temple Square guide, "What about Lazarus and the rich man?" Well, what about Lazarus? Does the parable of Lazarus disprove baptism for the dead? From

the book of *Luke* we read the following parable told by Jesus:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day;

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died; and was buried;

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:19-26.)

First we must remember, explained the guide, this is a parable, told by Jesus, that he told it during his life prior to his crucifixion. In the book of *Isaiah* we read, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and kings of the earth upon the earth.

"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isaiah 24:21, 22.)

(Concluded on page 87.)



"Behold Thy Mother!"

Note: Beginning in 1956 special programs are planned for 15 minutes duration only, replacing the 2½ minute talks and the song practice. These programs should not be allowed to lengthen the worship service. Because of the shortage of time, it is suggested that separate Mother's Day programs be given in the Senior and Junior Sunday Schools.

FOR SENIOR SUNDAY SCHOOL

Opening Hymn: "There Is Beauty All Around," No. 169, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Invocation: By a young man from Course No. 14.
Fifteen-minute Mother's Day Program as outlined below.

Sacramental Hymn: "How Great the Wisdom and the Love," No. 68, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Sacrament Gem.

Sacramental Service.

Separation for regular classwork.

SUGGESTED PROGRAM:

Theme: "Honor Thy Mother."

Statement by the Superintendent:

Mothers, we welcome you to our Sunday School. It is a privilege to pay special tribute to you on this Mother's Day. May your presence here add to the joy of this day and to the joy of motherhood. The purpose of our short program will be to stimulate and strengthen the desire in each of us to follow the command of the Lord and the example of Jesus and our Church leaders — to honor our mothers not only in words but also in deeds, and not only on Mother's Day, but every day of our lives.

Participant: (Someone selected for his ability to read.)
"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
"Then saith he to the disciple, Behold thy mother!
And from that hour that disciple took her unto his own home."

These lines are quoted from the Gospel according to John, the beloved Apostle, as recorded in the 19th chapter, verses 25 to 27.

In His hour of intense suffering and anguish, as He hung on the cross, the Savior of the world, — obedient to the command thundered down from Mt. Sinai to Moses centuries before, "Honour thy father and thy mother!" — had in these words commended His mother to the care and protection of the beloved disciple, John. The disciple tenderly led the sorrow-stricken Mary away from her dying

son and "took her unto his own house." Thus immediately he assumed the new relationship established by his dying Master.

Typical of mothers, Mary the mother of Jesus had stayed with her persecuted and reviled son to the end.

By precept and by example Jesus has made the lesson clear to all of us. It is our responsibility and privilege to honor our Mothers in word and deed every day of our lives.

Participant: (A member of Course No. 12.)

Two-and-one-half-minute talk entitled: "How a teen-ager Can Honor Mother."

Participant: (A husband and father.)

Two-and-one-half-minute talk entitled: "How I Can Honor the Mother in Our Home."

Participants: (Four members of Course No. 10, each of whom will read a quotation on motherhood from one of the last four presidents of the Church as follows, giving the name of the president quoted in each instance.)

First Member: "I have learned to place a high estimate upon the love of mother. I have often said, and will repeat it, that the love of a true mother comes nearer being like the love of God than any other kind of love."

—President Joseph F. Smith,
(*Gospel Doctrine*, page 395.)

Second Member: "A mother's love seems to be the most perfect and most sincere, the strongest of any love we know anything about."

—President Heber J. Grant,
(*Gospel Standards*, page 152.)

Third Member: "I was trained at the knee of a Latter-day Saint mother. One of the first things I remember was when she took me by the hand and led me upstairs to the bedroom. . . . When we got upstairs she sat down by my little trundle bed. She had me kneel in front of her. She folded my hands and took them in hers and taught me my first prayer. I shall never forget it, I do not want to forget it. It is one of the loveliest memories that I have in life—an angelic mother sitting down by my bedside and teaching me to pray. . . . That was my first prayer. That prayer opened for me the windows of heaven."

—President George Albert Smith,
(*Sharing the Gospel with Others*, pages 147, 148.)

Fourth Member: The mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first assurance that there is love in the world."

—President David O. McKay,
(*Gospel Ideals*, page 452.)

Participant: (A mother.)

Two-and-one-half-minute talk entitled: "The Joy of Motherhood."

FOR JUNIOR SUNDAY SCHOOL

Theme: "Honor Thy Mother."

Central Thought:

Mother's Day is the day we set aside to honor our mothers. Our Heavenly Father gave us our mothers, and in a commandment he told us to honor them. By honoring them, we show our love for them through acts of kindness and helpfulness.

This thought and the story of George Washington, which appears below, can be the basis of 2½-minute talks to be given by members of one of the older groups of the Junior Sunday School.

It is then suggested that each group of the Junior Sunday School (nursery, kindergarten, primary, etc.) show through song and pantomime how they can express their love for mother. Each song can be introduced by a class member giving a short two- or four-line verse taken from the poetry section of the class manuals. There are several such verses from which to choose. See *Sunday Morning in the Nursery*, pages 132, 133, 318, 319; *Growing Spiritually, Part I*, pages 52-54; *Living Our Religion, Part I*, pages 195-199.

Suggested Songs: (Choose from the following.)

The Children Sing, Nos. 130, 131, 132, 133;

Growing Spiritually, Part I, page 322;

Beginnings of Religious Praise, page 287.

GEORGE WASHINGTON'S LOVE FOR HIS MOTHER

George Washington's home was near a big river. Every spring when the boats from England sailed up the river, George would sit and watch them and wish he could ride on them. He came to know one of the captains and talked with him about life on the ocean.

One day George told the captain that he would like to become a sailor. The captain said that if his mother and brother would give their consent, George might become a sailor on that very ship when it sailed away.

George hurried home. His brother, Lawrence, thought that the experience would be good for him.

SUGGESTED LESSON FOR STAKE CONFERENCE SUNDAY

(Concluded from page 85.)

Further Isaiah writes, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:6, 7.)

In both quotations Isaiah refers to those spirits in prison in the spirit world, that after a certain time they will come forth out of prison.

Peter wrote, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:

"By which also he went and preached unto the spirits in prison." (1 Peter 3:18, 19.)

Peter also recorded, "For . . . this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

Thus a great missionary program was launched by Jesus among the spirits in prison, making it possible for them to hear the Gospel, accept of baptism, which will be or has been performed by proxy on this earth. Thus it is possible for them to enter the kingdom of God through the only gate, the straight and narrow gate, even that of faith, repentance, and baptism. Jesus bridged the great gulf spoken of in the parable of Lazarus by His atonement and His missionary work in the spirit world.

What about Lazarus? Yes, even the story of Lazarus is complimentary to the principle of baptism for the dead. This principle was practiced nearly 2,000 years ago in the original church, for we read in 1 Corinthians 15:29, "Else what shall



Remember when she held you on her lap and told you stories.

His mother said that George might go if he really wanted to.

The day the ship was to sail George and his mother went down to the dock together. George's trunk had been carried on board, and he was very excited and happy.

When he went to say good-bye to his mother, he saw tears in her eyes. George quickly said, "Mother, I am not going away. I can see that it will make you unhappy."

George had his trunk taken off the ship and went home with his mother. Her happiness meant more to him than his own wishes.

Mothers' Day Program Committee:

Horace A. Christiansen, Chairman;

Raymond B. Holbrook;

Joseph Fielding Smith, Jr.;

Beth Hooper.

they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

On Apr. 3, 1836, Elijah the prophet appeared in the Kirtland Temple to Joseph Smith and Oliver Cowdery and restored the keys of temple work as prophesied by Malachi when he wrote: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5, 6.)

We know now that the Gospel is being preached in the spirit world to those who have not had the opportunity during mortal life to hear the fulness of the Gospel and the rich man spoken of in the parable could not be deterred from entering Abraham's bosom except by his own unwillingness to accept the Gospel of Jesus Christ.

When Do You Hold Faculty Meeting?

By Lynn S. Richards

WHEN is the best time to hold faculty meeting? When you think of an important meeting, you usually associate with the meeting a certain time. If it is stake conference, the usual time is 10 a.m. and 2 p.m. When it is Sunday School General Conference—it's 7:00 p.m. Our Sunday School prayer meeting is 20 minutes before Sunday School. But when is faculty meeting held?

A survey has been made by our General Board Faculty Meeting Committee to learn from the stakes their experiences in arriving at the best time of day and the best day of the month to hold this important session.

Some of the meeting times with advantages and disadvantages or difficulties which may be encountered in choosing the best time are outlined by the committee as follows:

Time	Advantages	Disadvantages
Before Sunday School	Is successful where the faculty meeting does not conflict with priesthood meeting. May be desirable in urban wards where two wards share a meetinghouse and hold Sunday morning priesthood meetings that do not overlap.	Is not recommended where there is a conflict with priesthood meeting. In rural wards, creates transportation problems. Sunday morning is a busy time for mothers.
Immediately following Sunday School	Has been most successful where Sunday School has an early dismissal time and a full-scale faculty meeting can be completed before the noon hour.	Except under the conditions given under "advantages," is not recommended. The temptation is to hold abbreviated faculty meetings after Sunday School. While attendance may be good, teachers are often "edgy" when the meeting continues into the noon hour, and the meeting becomes "rushed."
Sunday afternoon before Sacrament Meeting	Usually are few conflicts with other meetings, avoids "another night out" away from the family.	Often ward choir practice is held Sunday prior to Sacrament meeting.
Following Sacrament Meeting	Works best when there is early Sacrament meeting. Because most officers and teachers are already at meeting house for Sacrament meeting, attendance is better.	People are often tired of meetings by Sunday evening. Conflicts with Church history, fireside, other such gatherings.
Week Night	Where there is good organization and preparation, this remains one of the best times. Meetings are not hurried, and a week night permits a social afterward, if desired.	Sometimes there are conflicts with other meetings, school and business activities.

If you have not made this choice and set the time, we urge you to do it *now*. This decision is among the important steps necessary to make the faculty meeting

a moving force in the improvement of pupil participation in Sunday School classes.

(Concluded on page 95.)

"Lead Me into Life Eternal"

By Alexander Schreiner

MAY, 1956: "Lead Me into Life Eternal," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 141.

FOR CHORISTERS: There is no greater striving and hope in the human soul than to live eternally. But eternal life, as the Gospel teaches it, is much more than merely existing forever; it means much more than playing harps in the heavens and leading an otherwise idle life. Life eternal to Latter-day Saints, in the light of the Gospel restored in these last days, means a life of interested, purposeful, and important activity, progress, and glory without end. That is what we are singing about in this hymn. The message of the hymn was written by Elder John A. Widtsoe of the Council of the Twelve; and the music was written by Elder Schreiner, Tabernacle Organist.

This hymn has an earlier version. Dr. Widtsoe first wrote it as "Father, lead me out of Darkness," with the intention that the hymn should be sung by investigators of the Gospel. But he found that as soon as investigators were far enough advanced to learn such a hymn, they were already out of the darkness, and into the light, and were soon baptized. After that, they would rather sing; "Lead me into life eternal." And so the hymn was revised for this present hymnal.

This hymn is easy to sing; it has an easy register (that is, there are no very high and very low notes) and an easy rhythm. Encourage the people to sing it as a prayer, though singing it with fairly full voice. Let the tempo be so moderate that it will call no attention to itself, neither fast nor slow. But the tempo should be steady and not wandering. There is no place for a tempo rubato here.

FOR ORGANISTS: Use a fairly "strong" organ, with a bright, not

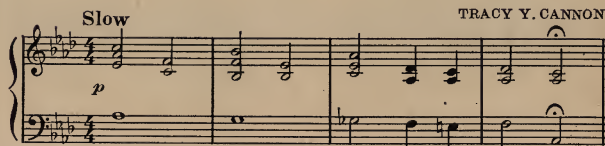
dull, tone color. This will help to inspire the people to sing with full heart and voice. This hymn is a real prayer to our Heavenly Father, but is not intended to be sung in silence or in half voice. Sing it in full voice, in hopeful joy, and physical strength. Let organ and voices ring out together to the words: "Father, all my heart I give thee," and "Grant me ready strength for all." You will note that every bit of the hymn points to the idea of strength rather than to weakness.

Now how do you produce a bright tone color with the organ stops at your disposal? You will do well to discuss this important part of your assignment at the monthly preparation meeting. Don't let the choristers take up all of the time. You

need half of it, and you may need to ask for it to get it. The dulllest tone color is eight-foot tone alone. This single color may be built up gradually in brightness by adding to it the stops with pitches of one or two octaves higher. The octave coupler will also help similarly. Please try out these technical details in your preparation meetings and consult each other for united effort and good results. Your organ tone and organ playing should be aimed to inspire the people to sing, to sing, and to sing yet more! And they should sing not with lackadaisical voices and absent hearts and minds, but rather with voice, heart, and mind all together and with faith and enthusiasm. Practice it, present it, and preach it, you organists and choristers.

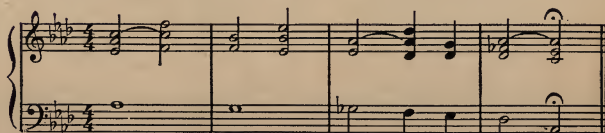
Sacrament Music and Gem

For the Month of May



SACRAMENT GEM

"BUT now is Christ risen from the dead, and become the firstfruits of them that slept."*





Tell Them a Story

Painting courtesy Daughters of the Utah Pioneers.

Painting by Dolly S. Rockwood.

Everyone loves a story. It was used by our first Sunday School teachers in their log classrooms, and today it is still an excellent teaching device.

PLEASE tell us a story! With this request, the storyteller is ready to lead children, yes, even men and women, into a land of interest and drama, into a land where good deeds are rewarded and evil ones punished, into a land where courage, faith, and valor are the goals.

Everyone loves a story. It has been so since the beginning of time. The storyteller of long ago was a person who had great power and was welcomed and sought after by young and old alike. In the Middle Ages he was allowed to come and go at will in camp or court. He was a privileged character. (Ruth Sawyer in her book, *The Way of the Storyteller*, paints vivid and exciting pictures of these storytellers of long ago.) Even before medieval times, when people lived a wandering existence, the chieftain and the storyteller were the most powerful members of the tribe.

The exceptional storyteller practices an art as beautiful and long lasting in its effect as that of listening to a symphony or viewing an exquisite painting. Probably not all of us can be masters of the art of storytelling, but through diligent practice we can improve until we feel a certain success in achieving a well-told story.

Not long ago I had the unforgettable experience of hearing a masterful storyteller, a vibrant dynamic woman, review a delightful book for an adult audience. The listeners were absorbed in the story. Their rapt faces followed every change of mood and gesture of the storyteller. Tears and laughter were close companions that evening. A beautiful message was given through a story that the listeners would long remember.

Later on that evening as friends were expressing their appreciation and delight to the storyteller, I tried

to analyze the techniques that were used to hold such an audience spell-bound. Let us consider a few she used that would help Junior and Senior Sunday School teachers alike in achieving success in storytelling.

1. *The selection of the story is important.*

That storyteller had in mind the group to which she would be telling her story and had chosen it because she liked it and thought her audience would also. In our Sunday School manuals stories are given that will follow the objectives of the lesson. The teacher, however, is encouraged to choose other stories that will enhance the objectives and promote the *spiritual growth* of the class member. The teacher should consider the interests of the age group which she teaches.

Small children are interested in the familiar things about them, the family, pets, and children their own age.

Boys and girls a little older enjoy imaginative stories. Following this period from about 8 years to 12 the children like realistic stories that have action and daring in them. Stories from the lives of famous people appeal to them.

From the age of 12 or 13 the boy or girl enjoys stories of heroism, of romance and chivalry.

Stories from the Old and New Testament have a great place for storytelling in all of the stages of childhood. In choosing stories for little children from the Bible, choose stories in which the little children are the heroes; for example, the story of the baby Moses, the boy David, and so on. For the older children there are the stories of Jacob, of Moses, and of Joshua among others.

The teacher will not only look to the Bible and the Book of Mormon for stories but also to such books as *A Story to Tell*, *The Children's Friend Story Books* for younger and older children, *Missionary Experiences* by Preston Nibley, and the *Storytellers Scrapbook*, a compilation by Albert L. Zobell, Jr. These offer excellent stories for telling to our Sunday School classes.

Use Church Magazines

We should not forget *The Instructor*, *The Children's Friend*, the Church Section of the *Deseret News*, and other Church magazines as sources for lesson enrichment. Some of these stories need to be adapted to the age group to be taught. The teacher might keep a file of good stories. He could clip or copy from the Church magazines the stories that will enhance the lessons. File them alphabetically according to subject matter. How thrilling it will be to see the file growing, and to have available just the right story for the occasion. After the teacher has selected the story, the next step is to prepare the story for telling. The master storyteller described earlier might have given us this next suggestion.

2. Know the story to be told.

This does not necessarily mean that a story should be memorized. It does imply, however, that one should know the sequences of the story so well that the teller need not rely on his book or manual. How does one go about doing this?

A teacher might read the story over several times to himself getting the pictures of the different incidents

in the story. Some storytellers like to jot down the sequences of the story that build up to the climax and the events that lead to the conclusion. After one has the pictures or sequences of the story in mind, then he is ready to try telling it aloud. If he fumbles as he tells it, he should go back to the outline or the book and try to see the pictures and tell it again. Some expert storytellers recommend practicing the story in front of a mirror. Do not use gestures if they do not come natural.

3. Feel the mood of the story.

The storyteller makes it come to life as he puts himself in the place of the characters in the story and has fun with them! Be sad with them! Audiences will respond to a story that the storytellers like!

4. Tell the story simply, using direct speech.

"Choose the simple word which carries the right shade of meaning in preference to its more complicated synonym." Tell the story dramatically. By this is meant putting one's whole soul into the telling. The storyteller will love to watch the expression of children's faces, the sparkle of their eyes, the delighted chuckles as they live through the story with him.

It is wise not to interrupt the flow of the story once started. If a child's interest lags his name may be inserted into the account and then continue as: "John, the boy waited a long time for his dog to come home. Finally he set out to find him."

5. The physical conditions of the room have much to do with success as a storyteller.

Class members should be comfortably seated, preferably in a semi-circle with the teacher seated opposite the center of the circle. It is needless to say that the room should be well-ventilated.

Visual Aids Help Concepts

Many teachers desire to use a visual aid while they tell a story to classify the concepts in it. Visual aids may consist of pictures, a groove board, flannelboard, simple puppets,

a shadow box, a homemade moving picture show, and natural objects. Descriptions of how to make and use these aids are given in the *Teaching Aids and Library Guidebook*, Chapter 12.²

The flannelboard, as an example, can be used in the Junior and Senior Sunday School for storytelling. There is one caution we might give, however. Many times the device overshadows the story. To manipulate figures on the flannelboard or a groove board and tell a story at the same time requires practice and dexterity. A great deal of preparation needs to go forward so that the visual aid will enhance the story.

Dramatization can well follow the telling of many stories. Stories suitable for dramatization should contain action and dialogue. Both younger and older children like to act out a story. Suggestions for dramatizing stories may be found in *Suggestions for Planning Stake Preparation Meeting - Junior Sunday School Coordinators*, 1955 Edition, p. 94. See also "Dramatization Can Be Fun" by Inez Witbeck, *The Instructor*, November, 1952.

Yes, storytelling is an art. To a few it comes naturally. To the many others it is an art that comes through hard work and much prayerful practice. It pays great dividends when a child sighs at the end of the story and says, "That was a good story. Tell it again!"

²Published by Deseret Sunday School Union Board, 50 North Main, Salt Lake City, Utah.

Suggested References

Selected references that will help the teacher are:

Wahlquist, John T., *Teaching as the Direction of Activities*, Chapter V, "Story Telling," Deseret Sunday School Union, 1948.

Driggs, Howard R., *The Master's Art*, Chapter XX, "The Story Telling Art," Chapter XXI, "Stories To Tell," Deseret Sunday School Union, 1946.

Teacher Training Manual, published by Deseret Sunday School Union, 1955.

From your public library obtain the following excellent books on storytelling.

Shedlock, Marie L., *The Art of The Story Teller*, D. Appleton & Co. New York, 1929.

Cather, Katherine Dunlap, *Education by Story-Telling*, World Book Co. New York, 1920.

Bryant, Sara Cone, *How To Tell Stories to Children*, Houghton Mifflin Co. New York, 1905.

Sawyer, Ruth, *The Way of the Storyteller*, The Viking Press. New York, 1951.

¹Teacher Training Manual, Deseret Sunday School Union Board, 1955, page 59.

3-D Maps for Better Understanding

THERE'S something new in maps! The old "flat" map was good, and it will no doubt continue to be used for many purposes. But something much better is on the market.

Recently Elder Alva H. Parry, manager of the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, displayed some interesting three-dimension maps. The one showing Palestine in biblical times is particularly enlightening. It shows not only the cities and the towns, rivers and roads, but it also shows the mountains and the valleys. These are made to look very real by means of colors, shadings, and the techniques of perspective.

Palestine seems to spread out below and away from us. We see it about as we would on a very clear day from a plane flying high above the desert south of Judea. Thus we have prominently in the foreground the Dead Sea. Straight ahead of us lies the Jordan Valley, leading northward to the Sea of Galilee. Beyond that we see the Waters of Merom (Lake Huleh); and far beyond, in the background of the picture, rise Mount Hermon and the Lebanon range.

Increases Knowledge of Terrain

We see the hills surrounding Galilee, and the imagination immediately pictures Jesus on a hillside, talking to the multitude. It is easy to let our thoughts follow up the headwaters of the Jordan, to the steep slopes of Hermon, where, as nearly as we can tell, the Transfiguration of Jesus occurred.

If our study happens to be the Old Testament, we see the high range country where Abraham and Lot stood surveying the entire land of Canaan. It was here that Lot chose the beautiful and well-watered valley of the Jordan, lying between high plateaus to the east and the west. He chose the valley—and almost disappeared from biblical history. Abraham with his fam-

ily, his flocks, and his tents, continued in the upper grazing areas where he became prosperous and his people became numerous and mighty.

East of the Dead Sea, across the Jordan River, we can picture Naomi in Moab. It was here that famine and sickness came into her family, taking away her husband and her two sons. We can see, perhaps, the very trail where she bade good-by to Orpah, one of her daughters-in-law; and urged Ruth, the other daughter-in-law, to join Orpah and return to her people. And it was here on the trail to Judea, that Ruth uttered her famous words, beginning, "Entreat me not to leave thee . . ."

What a worthy progenitor of Mary, the mother of Jesus!

We Remember Incidents

Looking down from our "airplane window" at this three-dimension map, we find our imagination running away with us. A thousand stories that were mere incidents in the Bible now begin to dramatize themselves. We almost see the characters playing their parts: Elijah being fed by ravens in a ravine by a little brook or engaging in a contest on Mount Carmel with 800 priests of Baal; Jeroboam setting up golden calves (idolatry!) that his people might worship without having to go down to Jerusalem; or farther south, we might see Isaac, the peacemaker, digging more wells.

It would be too costly for *The Instructor* to reproduce in full color this excellent map; however, Artist Charles J. Jacobsen has skillfully reproduced the map in black and white. You will find it on the inside back cover of this issue. On that map, which he has somewhat simplified, Mr. Jacobsen has indicated the locations of 15 of the major miracles performed by Jesus.

We have had "flat" maps, showing cities, towns, rivers, roads, and lakes. Also, we have had various kinds of relief and contour maps to

help us understand something about the mountain ranges and valleys. It is difficult, however, to put the three kinds of maps together, in our minds. Furthermore, it takes a great deal of skill to understand a contour map. The best help we have had in this respect has been the plaster or papier-mache relief maps that have been built up more or less to scale, showing the terrain.

Occasionally in our Sunday Schools, some very ambitious teacher or talented student has made contour maps by shredding old newspapers, boiling them thoroughly then adding a little glue or flour or starch. Then it is possible to make a fairly good relief map, using various tints on the mountains, water, cities, etc.

Buy a Good Map

However, it would be worth while to buy a few of the very finest, colored, three-dimension maps. The one we have been discussing is 36 by 42 inches, of good quality map paper, reinforced with wood strips at the top and the bottom. The cost is \$4.00 at the Deseret Book Company.*

In the preparation of many of our teaching aids, it is important that teachers and pupils prepare homemade materials. There is value in equipping libraries and classrooms with things that we have made together. Furthermore, the cost is practically eliminated. But it does pay, occasionally, to buy something of real worth. The value lies in clearer understanding, in heightened interest, and in new standards of excellence. There is no point in economizing on such matters as choice maps.

We urge that you look at the work of Artist Jacobsen, on the inside back cover, to see how this sort of thing can be of great practical value in your library.

—K. S. B.

*A three-dimensional map of Jerusalem today, designed and edited by G. Frederick Owen, is available in color, measures 23x38 inches, and sells for \$3.00 at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

The Promise of Easter



Help them to remember this Easter morning because of the great truth that was revealed to mankind.

*"He is risen; he is risen
Tell it out with joyful voice;
He has burst his three days' prison;
Let the whole wide earth rejoice:
Death is conquered, man is free.
Christ has won the victory.*

*"Come with high and holy hymning
Chant our Lord's triumphant lay;
Not one darksome cloud is dimming
Yonder glorious morning ray,
Breaking o'er the purple east,
Symbol of our Easter feast."*

*—Cecil Alexander,
Hymns—Church of Jesus Christ
of Latter-day Saints, No. 61.*

"OUR Heavenly Father has planned that His children have an opportunity to return to Him and live in His presence when they are prepared. Being a just God He wants all to know of this great blessing and to have the wonderful assurance that death is not the end.

"He sent His Son Jesus to testify of this great love. . . . Fortunate is he who has had, through the years

since early childhood, opportunities to develop a faith in the constancy of everything in the universe, and has come to adulthood with a deep rooted faith in a life after death. "What comfort this sweet sentence gives." (Beginnings of Religious Praise, page 89; Course No. 1a manual.)

The Easter season offers unique opportunities to extend or perhaps initiate a child's understanding of the love of our Father in heaven, the life of Jesus, the plan of life and the resurrection, and the sustaining strength of faith. To achieve such results, however, calls for insight in the point of view of officers and teachers of the Junior Sunday School and a carefully developed observance.

The Resurrection of Jesus

The resurrection is the spirit of Easter, and its message can introduce understanding for young children. Easter provides rich opportunity to recount the teachings of

Jesus and the stirring event of His release from the tomb.

John records in simple and direct manner the counsel Jesus gave His disciples during their last period together. Through study activities of the class period and the weaving of like statements into the prayer introductions, settings for songs, and as content for the short inspirational talks of the worship service, we see ways in which the deep spiritual message of the day can become part of the child's Easter observance. Below are such quotations:

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13:36.)

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also." (John 14:3.)

"This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

Matthew 28 and John 21 recount

in simple and direct language the events of the resurrection.

The focus of Easter may highlight varied class lessons and Junior Sunday School activities both before and after the day of observance. Many Gospel principles and scriptural events are included in this interest: the purpose of Christ's coming to the earth, the teachings of His ministry, and the ordinances and commandments of His Church; all suggest the breadth of this opportunity.

Junior Sunday School officers and teachers should plan to make of the Easter observance a part of this complete study and living of religion. Lessons outlined in the class manuals, supplementary stories such as "Polly's Easter Sermon" (A Story to Tell, page 384), pictures, and music may be used to this purpose.

Easter Morning Worship

Prayer and partaking of the sacrament hold a special significance at Easter time. There is an emotional strength which comes from quiet sincere prayer that enriches and expands life for children. The feeling of looking forth in the direction of eternity slowly evolves from the experience of prayer, which for the child and the adult may be the expression of the deepest desires of the heart. Through Easter morning prayer a child can begin to understand the love of God.

Especially during the Easter season should we be mindful of the meaning of the two beautiful, written prayers which bless the sacrament. If the priests are encouraged to speak clearly the words of the prayers, although the children may not completely understand their message, they will catch the spirit of the occasion.

Music carefully selected and well directed will enhance the entire worship service and make a contribution to the class lesson. "The Sacrament" (*The Children Sing*, No. 64) is but one of several hymns which can contribute to an Easter worship service.

The Glory of Easter

The Easter season is cloaked in beauty. The renewal of life and the wonder of growth are observable in most places on the earth. The very word "Easter" comes from an old Saxon word for "spring."

The so-called "Easter Parade" is no innovation of the modern world. It had its beginning in one of the oldest of the Easter customs which was symbolic in origin. Centuries

ago, young and old went forth on Easter day dressed in spick-and-span cleanliness or with some new article of apparel, which competed with the newness found in nature itself and symbolized the new life springing into being.

Akin to this wonder of life is another meaning in Easter for the young child. It is found in the constancy in nature in the midst of everlasting change. Daytime will always follow nighttime, and the night the day. Flowers will always grow only from bulbs or seeds. Chickens always come only from eggs. Harvest time will always come only from the planting period.

The promise of eternal life is the testimony of the resurrection.

The Easter season holds spiritual growth for the young child. While he may be unable to express his thoughts, the deep or lively emotions he feels at such moments cannot help affecting the total learnings from other singular experiences. Some day when he is older, he will be able to know, from his own understanding, the meaning of those ancient words in *Deuteronomy* 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms."

* * *

NEXT MONTH'S ARTICLE

NEXT month's article will be "Short Inspirational Talks" by Margaret Hopkinson.

* * *

SACRAMENT GEM

PURIFY our hearts, our Savior,
Let us go not far astray
That we may be counted worthy
Of thy Spirit, day by day.

* * *

Junior Sunday School

SONG OF THE MONTH
for May, 1956

A Song of Gratitude

"**L**ORD, We Thank Thee," *The Children Sing*, No. 35.

FOR CHORISTERS: Our song of the month expresses gratitude and a desire for guidance from our Heavenly Father. The song is written in 2/4 time and is made up of four phrases. The words of the first phrase of the song begin with the title of the song, "Lord, we thank thee," and then tell *what* we are thankful for—"for this day." All other phrases of the first verse are similar in that they begin with the word, "for." The second verse is a little more difficult in that each

phrase begins with different words. The beginning words are: "Help," "Make," "Through," and "Lead."

The whole-song method is suggested for teaching the first verse. After hearing the teacher sing the song several times, children will begin singing the last word or words of each phrase. In a short time, the first verse will be learned. It is advisable to learn the second verse by the phrase method. The teacher sings a phrase, and then the children repeat it. By adding a phrase at a time, it will not be long until the second verse is being sung by all. The chorister can effectively use a combination of the interval and beat pattern while directing the song. Big skips such as found in the second, third, and fourth phrases can be indicated by the interval pattern.

FOR ORGANISTS: This song should be played in a smooth, *legato* fashion. Both hands have the problem of tied notes. To hold tied notes their full value is just as important as playing a note. Harmonically, the notes must be held as indicated to complete the harmonic effects in the accompaniment of the song.

As a caution, be sure to bring out the melody notes (top notes in right hand) and do not confuse them with another part. For an example, see line 2, measure 3 where F (melody note) is sustained in right hand for two counts, while D in right hand is being played on the second count of the measure. After the children have learned this song without an accompaniment, it will be good for them to listen while the organist plays it. Then have the children sing the song with the accompaniment. Be sure the children's voices are heard *above* the accompaniment.

Organists, please refer to the Senior Music section of the March issue of *The Instructor* for music to be played before and after the Sacrament Gem.

—Florence S. Allen.

* * *

Groups per Classroom

QUESTION: How many Nursery groups of children is it advisable to place in one classroom?

Answer: According to *The Sunday School Handbook*, page 28, six to ten children are recommended for each teaching group. The Nursery Committee of the General Sunday School Board feels that 3 teaching groups is the maximum number which might meet in one classroom. Where

more than 30 children are in the Nursery Class, it is recommended that additional rooms be made available.

—*Eva May Green.*

• • •

ENRICHMENT MATERIAL

Poems of Spring

SPRING DAY

Today it is spring.
How do I know?
I saw a robin;
There's no more snow.

I saw a crocus
With a dainty, yellow cup
Some fuzzy pussy willows
And a Johnny-jump-up.

IN THE SPRING

There are pussy willows
Clad in furry hoods,
And a robin singing
In the maple woods.
There's a springtime crocus,
And a budding larch;
Who'd ever think that spring-
time
Comes along in March!

WISE JOHNNY

Little Johnny-jump-up said,
"It must be spring,
I just saw a lady bug
And heard a robin sing."

A DAFFODIL

A little yellow cup,
A little yellow frill
A little yellow star—
And that's a daffodil.

—*Unknown.*

SUPERINTENDENTS

(Concluded from page 88.)

Choose an Instructor Director

EVERY ward and branch in the Church should now have an *Instructor* director who is *not* the ward or branch librarian.

Handling *The Instructor*—arranging subscriptions and encouraging its reading—is a sizable assignment in itself, and the General Board has recommended that *The Instructor* director and librarian be two separate persons.

To assist *Instructor* directors in obtaining subscriptions, an announcement describing some of its many features is aired every Sunday at 10:15 p.m. (Mountain Standard Time) over KSL radio, immediately prior to the rebroadcast of the Tabernacle Choir program. This radio announcement encourages subscriptions to the magazine as help to all Gospel teachers and as a guide and aid for conducting family night in the home.

Age and Class Advancement

THE only time when age should be used in forming or promoting a Sunday School class is when Course No. 2 is formed from the children who are 4 and 5 years of age January 1 of each even numbered year. From that time on the *entire* class should be advanced regardless of age. To single out any to be left behind is *wrong*. That causes a hurt in the child's mind which may go with him through life. It is the great cause of children dropping out of Sunday School—one great cause for the thousands of boys who reach 21 without being advanced in the priesthood and of the equally large number of inactive young women—the losses for which President McKay is so deeply concerned.

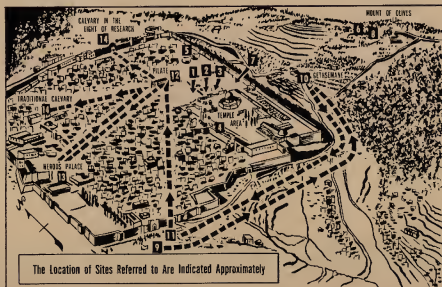
The only reason for publishing approximate ages for the different courses is to guide Sunday School superintendents in the placement of children who move into the ward with their parents at most any season of the year. It should *never* be used to demote pupils already enrolled in a Sunday School class.

Corrections for the February Map of Jerusalem

FOURTEEN important locations were indicated on the map printed on the inside back cover of the February *Instructor*. These points of interest were placed approximately according to long-accepted tradition. However, three of them, Numbers 9, 11 and 13, were definitely out of place.

Recently Dr. Marion G. Merkley of the Sunday School General Board, returned from two years of intensive work and study in and around Jerusalem. Through the courtesy of Elder Merkley, the *Instructor* committee is happy to present on this page a revised map, drawn by Dick Carter, showing the same 14 points relocated in the light of modern research. It is suggested that readers make the corrections indicated on the map appearing in the February issue.

—K. S. B.



1. Presentation in the Temple. Luke 2:22-38.
2. Discussion with learned doctors in the Temple. Luke 2:40-52.
3. First cleansing of the Temple. John 2:14-22.
4. Healing a man blind from Birth. John 9:1-41.
5. Probable site of Pool of Bethesda, where paralytic was healed. John 5:1-47.
6. Mount of Olives, where Jesus wept over the coming fate of the Holy City. Luke 19:41-44.
7. Probable site of Triumphal Entry. Matthew 21:1-11.
8. Jesus taught the Twelve on the Mount of Olives. Matthew, Chapter 24 and 25; 26:1, 2.
9. Probable location of "upper room" where Jesus and His apostles partook of the Last Supper. John, Chapter 13 to 17.
10. Jesus and 11 apostles went to the Garden of Gethsemane. Matthew 26:36-55.
11. Jesus was taken briefly to the house of Annas and then to Caiaphas, the High Priest. John 18:16-28.
12. From the house of Caiaphas, Jesus was taken before Pilate. John 18:28-38.
13. Pilate sent Jesus to Herod (location not definitely known). Herod returned him to Pilate. Luke 23:8-12.
14. From the palace of Pilate, Jesus was led to the place of crucifixion. Matthew 27:24-35.

Jesus Went about Doing Good

By Kenneth S. Bennion

IN the opposite page is a map of the Holy Land, prepared by Artist Charles J. Jacobsen. It shows where a few of the miracles of Jesus were performed. It is our hope that this illustration will help all students of the Bible, especially those studying Course No. 10, to get a clearer understanding of this phase of Jesus' life and works.

For those who do not understand miracles, Elder James E. Talmage, former member of the Quorum of Twelve, had this to say:

"Miracles cannot be in contravention of natural law, but are wrought through the operation of law not universally or commonly recognized. . . . We arbitrarily classify as miracles only such phenomena as are unusual, special, transitory, and wrought by an agency beyond the power of man's control. . . ."

"To the believer in the divinity of Christ, the miracles are sufficiently attested; to the unbeliever they appear but as myths and fables."¹

The miracles were not performed to amaze the multitude. When His enemies called for a miracle, Jesus said: "An evil and adulterous generation seeketh after a sign, . . ." (Matthew 12:39.)

Miracles Performed Freely

Nevertheless, He performed miracles freely in the presence of faith, of need, and of humility. He performed miracles not for Himself, but for the comfort or assistance of others. When He was fasting in the desert, Satan tempted Him to turn the stones of the desert into bread. Jesus performed no miracle at that time. Later, on an occasion not nearly so important, He turned water into wine, that the guests might be satisfied, and that the hosts might not be embarrassed.

Elder Talmage says: "He, who

but a few days before had revolted at the temptor's suggestion that He provide bread for His impoverished body, now used His power to supply a luxury for others."²

The Bible mentions approximately thirty-five miracles. Since in other places it says that He went about doing good or informs us that He healed the sick and cast out devils, we do not know how many miracles Jesus performed.

You will note, on the map, that the miracles were not confined to any one geographical area. However, we read that there was one place where Jesus performed no great miracle. That was in His own town of Nazareth. It was there that His relatives and neighbors knew Him only as the carpenter's son, and they had no faith in Him as the Messiah. It was there that Jesus said: "A prophet is not without honour, save in his own country, and in his own house." (Matthew 13:57.)

The Bible says, "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them." (Mark 6:5.)

In Galilee, in Samaria, or in Judea—wherever Jesus found faith, humility, and a genuine need—He healed the sick, gave sight to the blind, caused the deaf to hear, the lame to walk, and the afflicted to be comforted and restored.

Miracles Served Many Purposes

Many purposes were served by the miracles. Perhaps the greatest of all, other than to help those who came seeking His help, was as a teaching device. Like the parables, the miracles also taught profound lessons. Consider the ten lepers; only one returned to thank the Great Physician. Here was an opportunity to teach a lesson in gratitude.

At Nain He restored life to a widow's son, thus teaching compassion for one who had reared a son

to manhood and looked forward to the day when he would provide for the needs of her old age. At Bethany, He restored life to Lazarus, who had been dead four days. On that occasion He taught all the world the great fact of the resurrection. At the Pool of Bethesda, in Jerusalem, He rewarded a cripple who was doing all in his power to achieve health and strength.

The Apostles and disciples probably grew accustomed to the performance of miracles of healing. But they were altogether astonished when He stilled the tempest on Galilee, saying among themselves: "What manner of man is this, that even the winds and the sea obey him!" (Matthew 8:27.)

Jesus, the Man of perfect faith and knowledge, whose very life was perfect, "went about doing good." He promised His Apostles and others whom He sent out that in His name they would do even mightier works than they had seen Him do.

Miracles Still Possible

In our day, we have the same promise; and we have seen mighty miracles wrought by faith and through the power of the priesthood. Let it not be said that this power is no longer upon the earth, for it is, in rich abundance.

But like the people of Nazareth, some of us lack faith. We know the elders, that they are carpenters or businessmen or farmers or mechanics. But we forget that they hold the priesthood, that they have been endowed with power to perform mighty works—subject only to the will of God. If we call upon them in faith and in humility, they can—and do—perform mighty miracles in our day, as did Jesus and the Apostles in the Meridian of Time.

¹James E. Talmage; *Jesus the Christ*, pages 148, 149; Deseret Book Company.

²*Jesus the Christ*, page 146.

NOTE: See article on 3-D maps in Library and Teaching Aids Department, page 92.



This modern map of the Holy Land includes areas of these countries: Israel, Transjordan, Syria, and Lebanon. No boundaries between countries are shown. Highways linking the present-day cities are indicated. Nearly 2,000 years ago Jesus walked the trails that preceded these highways.

During His ministry He performed many miracles. Numbered stars indicate the location of 15 of them. They are:

1. Changing Water into Wine: *John 2:1-11.*
2. Healing the Palsied Man: *Matthew 9:2-8; Mark 2:1-12; Luke 5:17-26.*
3. Healing the Man Who was Crippled: *John 5:1-16.*
4. Healing the Centurian's Servant: *Matthew 8:5-13; Luke 7:1-10.*
5. Raising Widow's Son from Death: *Luke 7:11-17.*
6. Stilling the Storm: *Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25.*
7. Healing an Afflicted Woman: *Matthew 9:20-32; Mark 5:25-34; Luke 8:43-48.*
8. Feeding the 5,000: *Matthew 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-5.*
9. Healing the Blind Man: *Mark 8:22-28.*
10. Healing the Withered Hand on the Sabbath: *Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11.*
11. Healing of the Ten Lepers: *Luke 17:11-19.*
12. Raising of Lazarus: *John 11:1-46.*
13. Healing the Blind Man Near Jericho: *Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43.*
14. Restoring the Ear of Malchus: *Matthew 26:50, 51; Mark 14:47; Luke 22:49-51.*
15. Healing of Man Blind Since Birth: *John 9:1-41.*



AESCHYLUS AT MARATHON
Be, rather than seem, the bravest.

“To Be, Rather Than To Seem”

ONE of the bright names in the glory of ancient Greece is Marathon. A village surrounded by mountains, marsh and sea, it was situated twenty-two miles northeast of Athens.

On a day in 490 B.C., invading legions of Darius, mighty Persian king, landed at Marathon. A little army of Athenians was there to meet them. They were outnumbered about ten to one.

When the tumult of the clanking swords and spears had stilled, the Persians had been routed.

One of the Greek heroes at Marathon was a 35-year-old poet named Aeschylus (pronounced Es-kih-lus). But the splendor of that victory is not what Aeschylus, son of Euphion, is remembered for today. His place in history has been won as the father of drama in Europe. Among the some 90 plays that he wrote is *The Seven Against Thebes*. In one of its translations, you read this line: “His resolve is not to seem the bravest, but to be.”

I am not one who enjoys tripping through Greek drama on a Saturday night, but I like to read and reread that line. Because Aeschylus and his fellow Athenians apparently wanted “to be, rather than to seem”¹; they overwhelmed a seemingly superior enemy at Marathon.

I continue to watch that resolve win battles today. In plain, ordinary twentieth-century English, you can sum up that line from Aeschylus in one word: *Sincerity*.

It conquers even more in peace than in war. It is the heart of friendship and the soul of selling and teaching. People put their confidence in sincerity.

When you dial your radio or television set, you may or may not prefer to turn to Arthur Godfrey. But that big, freckled, sorrel-haired man who looks like a boy has taught the world a great lesson in sincerity.

By the time he was 28, Arthur had worked in a bank, a coal mine, hotel and a bakery. He had slept in a public park for want of a better bed. Now, in 1931, he was broadcasting. As he drove his old two-door sedan along a narrow road near Washington, D. C., an oncoming truck swerved and smashed head-on into the Godfrey car.

Arthur was unconscious for seven days. His legs and a hip were mangled. His pelvis alone had twenty-seven fractures. The accident, so he writes in his autobiography, also rearranged his thinking and his entire career. As he lay convalescing in the hospital for the months that followed, he listened as never before to his radio. The announcers as a whole had good voices. But they were ineffective—because they were *reading not talking*. Listeners got a feeling the announcer was giving another person's message, not his own. The commercial lacked the persuasion of sincerity.

Arthur Godfrey decided to do things differently when he returned to broadcasting. You may not like Godfrey on the air, but you believe him. He may even chide a product he is selling, but you will buy it because you have confidence in the good things he says about it.

Why does he sound so sincere? “I just do what comes naturally, and put everything I've got into everything I do,” he writes.²

You move those who listen when you say what you believe and believe what you say. People like you most when you are yourself—nothing more, nothing less.

Certainly one of history's most popular princesses who was not destined to be a queen is Margaret of Britain. “I cannot think of anything more wonderful than to be who I am,” Princess Margaret once said.³

Only the other day I witnessed in a hotel a brilliant show introducing a new line of electric household appliances. There were singing, acting, dancing and dialogue—brilliantly executed by Broadway artists. I was told that the appliance makers did more than cast the stars. They took them to the factory for several days to see their merchandise made—to get its “feel.” Wise merchants, they wished their selling show to have more than superb performing. They wanted it to have sincerity's “pull.”

You have probably learned that no one detects insincerity like a wide-eyed child. Yes, to tell a tot or impress a prospect or a pundit, it pays “to be, rather than to seem.”

—Wendell J. Ashton.

¹Latin version of the maxim.

²*Saturday Evening Post*, Nov. 5, 1955, page 21.

³*Look* magazine, June 29, 1954, page 26.